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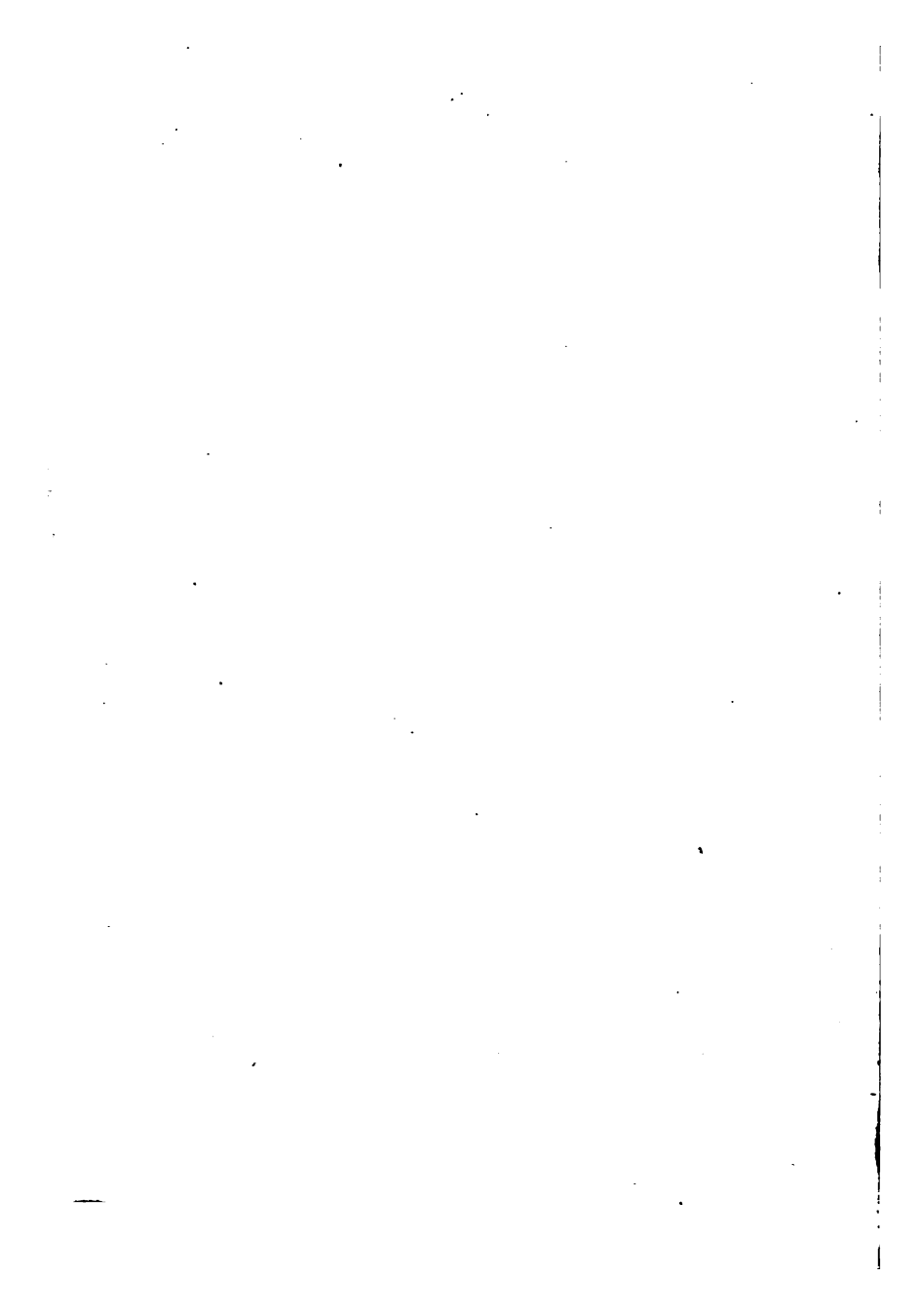
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A PRACTICAL
HINDÚSTÁNÍ GRAMMAR;

CONTAINING
THE ACCIDENCE IN ROMAN TYPE,
A CHAPTER ON THE USE OF ARABIC WORDS,
AND
A FULL SYNTAX,

BY
MONIER WILLIAMS, M.A.,
OF UNIVERSITY COLLEGE, OXFORD; BODEN PROFESSOR OF SANSKRIT, ETC.

ALSO,
HINDÚSTÁNÍ SELECTIONS
IN THE PERSIAN CHARACTER,
WITH A VOCABULARY AND DIALOGUES,

BY
COTTON MATHER,
FORMERLY ASSISTANT PROFESSOR OF HINDÚSTÁNÍ AT ADDISCOMBE COLLEGE; NOW
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AND PARLIAMENT STREET

ADVERTISEMENT.

IN PUTTING FORTH a new edition of the 'Practical Hindústání Grammar,' I think it right to state that no material alterations have been made in the work. Its use during more than five years in the Royal Military Academy, Woolwich, and the fact that for some time past the Civil Service Commissioners have recommended it to the selected candidates for the Indian Civil Service, sufficiently attest that the plan and matter of the following pages commend themselves to the judgment of those scholars whose approval alone could have made another edition necessary. But although the general arrangement and structure remain the same, a few errors have been corrected, which, it is hoped, will enhance the value of the book and lead to an extension of its usefulness.

M. W.

OXFORD: *September* 1868.



P R E F A C E.

URDÚ or Hindústání is the mixed and composite dialect which has resulted from the fusion of Hindí, the idiom of the Hindús, with the Persian and Arabic of the Musalmán invaders. It is not only the regular spoken language of Delhí, Lucknow, and at least fifty millions of persons in Central India, the North West Provinces and the Punjáb, but is also the common medium of communication between Musalmáns throughout all India. In fact, although properly the language of the North West, it passes current (like French in Europe) throughout Bombay, Madras, and Calcutta. It is, therefore, the best general dialect which can be learnt by persons who, about to proceed to a vast continent, are ignorant of the particular locality for which they may be destined.

The following pages are intended to make the acquisition of this language easy to all. In many respects, especially in the department of Verbs and Syntax, the present Grammar is more full than any that has yet been written ; but the beginner, who may feel himself embarrassed by the redundancy of matter, may confine himself to the large type.

The distinctive feature of the book is the employment of English letters to express Hindústání words, at least, in the grammatical portion of the work. The Oriental characters, those crooked and forbidding forms, which like a thorn fence block the avenues of approach to every Eastern language, deterring nearly all but students upon compulsion from attempting an entrance, do not here obtrude themselves before they are required. Nevertheless, let it not be supposed that, by adopting this method of commending the study of Hindústání to all classes of Englishmen resident or likely to be resident in India, I underrate the importance of acquiring a knowledge of the native alphabets.

My only object has been, so to remove the first difficulties of the subject, that the most unstudious of Englishmen may be allured onwards to the acquirement of a correct knowledge both of the language and the two principal alphabets, such as every gentleman who pretends to superiority over the Hindús ought to possess. "The grand point is," as the father of Hindústání Grammar, Dr. Gilchrist, has observed in the preface to his *Philology*, "by some scheme or other to render the study of the most necessary Oriental tongues easy *at first*, that every learner, if possible, may acquire some taste for, and knowledge of their rudiments, to prepare him for proceeding with alacrity in his future career, instead of being harassed and disgusted

at the outset with a strange tongue, and a still stranger character at the same time. Were we to learn French through the medium of a new alphabet, I have little hesitation in saying that for thirty tolerable linguists in this language we should not have ten; and the same effects will be produced by similar causes in the acquisition of any other tongue, more especially in a country like India, where everything conspires to enervate the body and mind of students who have not previously at home acquired a relish for the vernacular speech of the people amongst whom they are destined to sojourn. That the real pronunciation and inflection of words, with the general construction of Hindústání, are most obvious in the Roman character there can be no doubt; nor is there anything to prevent learners from afterwards making themselves masters of whatever character they find most essential."

But although my main design in applying the English alphabet to the explanation of Hindústání grammar has been to make the language of Hindústán more attractive to Englishmen generally, yet other collateral advantages may flow from a plan which falls in with the system now being introduced into India by learned and devoted missionaries—I mean that of printing the Hindústání Bible and other books in Roman type. Even Urdú newspapers and magazines (for example the Khair-khwáh i Hind, which has been ably conducted under the auspices of the Rev. R. C. Mather, of

Mirzapore) are now printed on this plan, and are largely read by anglicised natives. If our simple alphabet can be employed to express the spoken dialects of India, and books printed in this type can be circulated throughout the land, the natives may be gradually familiarised to our system, and may adopt it (as many have already done) in preference to their own. No one can estimate the potency of such an engine in promoting intercourse and communion between the European and Asiatic races.

And let me here venture a remark which, however trite, cannot be too often repeated, that if we hope, not merely to retain India, but to avert a similar or perhaps a more general rebellion than that of 1857, we must endeavour gradually to remove the partition-wall between the races. The remembrance of that terrible mutiny is likely for a long period to embitter our intercourse with the natives. Such estrangement as that which has hitherto subsisted between governors and governed, ought not to continue. It is no mere question of holding or abandoning our Eastern Empire. It is a question of life or death to the thousands of our fellow-countrymen resident in India. It is a question of honour or disgrace to every Englishman, whether abroad or at home. If we do not seek to know the people of India better than we have hitherto done; if, instead of respecting them as our fellow-men and fellow-subjects, we persist in despising them

as a servile and inferior race, we cannot blame them if they also shrink from contact with us, or even if at a future day they should rise up and say, " We will not have these men to reign over us." Our material supremacy, if not founded on mutual sympathy, confidence, and good-will, will be little better than a tower built on sand, which the next storm must sweep away. We may make laws, administer justice, lay down railroads, develop the resources of the country ; but unless we seek to know and understand the natives, unless we find in them something to respect, unless in our religious and social character we shew ourselves worthy of imitation, we can never expect any reciprocity of sentiment or esteem on their part.

With regard to the method I have pursued in the compilation of the present Grammar, I should state, that although the detail is entirely original, the synoptical arrangement of the verbs was suggested by the late Captain Gordon's tables of Urdú inflections, printed for the use of Cheltenham College ; and the grouping of the tenses under three heads, by the excellent Grammar of Professor Forbes, which everyone must acknowledge to be a work of standard-authority. I must also express my acknowledgments to Captain Henry J. W. Carter, of Cheltenham College, who has furnished me with some valuable hints. In the composition of the Syntax I have been guided by my own Sanskrit Grammar, published by the University of

Oxford; but the detail is founded on a minute analysis of the Bág o Bahár.

The Selections, Vocabulary, and Dialogues appended to the volume, are the work of Professor Cotton Mather, formerly of Addiscombe College, and now of Woolwich; and both he and Major Robertson have kindly assisted me in revising the proof-sheets of the Grammar, and aided me by many useful suggestions.

MONIER WILLIAMS.

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AN
EASY INTRODUCTION
TO THE
STUDY OF HINDŪSTĀNĪ.

THE HINDUSTANI ALPHABET IN THE DICTIONARY ORDER.

Name.	Power.	Detached.	Final.	Medial.	Initial.	Name.	Power.	Detached.	Final.	Medial.	Initial.
<i>alif</i>	'a, d, etc.	ا	ا	ا	ا	<i>da</i>	d	د	د	د	د
<i>bo</i>	b	ب	ب	ب	ب	<i>zdl</i>	z	ذ	ذ	ذ	ذ
<i>pe</i>	p	پ	پ	پ	پ	<i>re</i>	r	ر	ر	ر	ر
<i>to</i>	t	ت	ت	ت	ت	<i>ra</i>	r	ر	ر	ر	ر
<i>ta</i>	t	ت	ت	ت	ت	<i>zo</i>	z	ز	ز	ز	ز
<i>so</i>	s	س	س	س	س	<i>zho</i>	zh	ژ	ژ	ژ	ژ
<i>jim</i>	j	ج	ج	ج	ج	<i>sin</i>	s	س	س	س	س
<i>che</i>	ch	چ	چ	چ	چ	<i>shin</i>	sh	ش	ش	ش	ش
<i>he</i>	h	ح	ح	ح	ح	<i>swād</i>	ṣ	ص	ص	ص	ص
<i>khe</i>	kh	خ	خ	خ	خ	<i>zwdā</i>	z	ض	ض	ض	ض
<i>dāl</i>	d	د	د	د	د	<i>too</i>	t	ط	ط	ط	ط

ALPHABET IN DICTIONARY ORDER—Continued.

Name.	Power.	Detached.	Final.	Medial.	Initial.	Name.	Power.	Detached.	Final.	Medial.	Initial.
<i>zoe</i>	z	ظ	ظ	ظ	ظ	<i>lám</i>	l	ل	ل	ل	ل
<i>'ain</i>	'a,'á, etc.	ع	ع	ع	ع	<i>mím</i>	m	م	م	م	م
<i>gain</i>	g	غ	غ	غ	غ	<i>nún</i>	n	ن	ن	ن	ن
<i>fe</i>	f	ف	ف	ف	ف	<i>wáw</i>	w	و	و	و	و
<i>qáf</i>	q	ق	ق	ق	ق	<i>he</i>	h	ه	ه*	ه	ه
<i>káf</i>	k	ك	ك	ك	ك	<i>ye</i>	y	ي	ي	ي	ي
<i>gáf</i>	g	گ	گ	گ	گ						



The form ٲ is used for the letters *b*, *p*, *t*, *f*, *s*, *n*, *y*, before *j* چ, *ch* چ, *h* ح, and *kh* خ, as in the word *bakhht* بخت 'fortune.'

Observe.—*z* ظ, *h* ح, *s* ص, *z* ض, *t* ط, *z* ظ, 'a ع, *q* ق, are generally the mark of a pure Arabic word; *kh* خ, *z* ذ, *z* ز, *g* غ of Persian or Arabic; *zh* ژ of pure Persian; *p* پ, *ch* چ, *g* گ of Persian or Indian; *t* ت, *d* د, *r* ر of pure Indian.















































































































Observe.—In the Hindústání alphabet there are two *d*'s (د and د̣); two *r*'s (ر and ر̣); two *h*'s (ح and ه); three *t*'s (ت, ت, and ط); three *s*'s (ث, س, and ص); and four *z*'s (ذ, ز, ض, and ظ).

When *alif* ا follows *l* ل it is slightly bent, as *lá* لا, or sometimes *lú* لا.

* This form of the letter *he* is expressed in some printed books by a slight bend below the line, thus ك for كه.

Observe.—The nine letters marked in the preceding page with * never touch a *following* letter nor change their forms, whether initial, medial, or final; but they always touch a *preceding* letter, like other consonants, unless that preceding letter be one of the nine. Two letters, *t*  and *z* , marked with †, although they may touch a following letter, resemble these nine in not changing their forms.

PECULIARITIES OF FORM, AND DISTINCTIVE MARKS.




	Never bends to the left at its lower extremity.	Power.	Detached.	Final.	Medial.	Initial.		Power.	Detached.	Final.	Medial.	Initial.
Have the same initial and medial forms, excepting as to their dots.	Bend to the left at its lower extremity to touch a following letter.						When initial, form angles to the right; when medial, zigzags; when final, angles to the left.					
												
												
												
												
												
												
												
												
												
												

	Power.	Detached.	Final.	Medial.	Initial.		Power.	Detached.	Final.	Medial.	Initial.
Scooped lines.	س sh	س ش	س ش	س ش	س ش	Initial, a small circle; medial, lozenge-shaped; final, flower-shaped.	م m	م م	م م	م م	م م
Horizontal loops.	ص ض	ص ض	ص ض	ص ض	ص ض	Initial, like dotted comma; medial, mas; small circles.	ف ق	ف ق	ف ق	ف ق	ف ق
Loops, with hammer-like handles.	ط ظ	ط ظ	ط ظ	ط ظ	ط ظ	Have bow-sprig-like lines.	ك گ	ك گ	ك گ	ك گ	ك گ
Initial eye-shaped; medial, black triangles.	'a, 'a g	ع غ	ع غ	ع غ	ع غ	Initial, two-eyed; medial, butterfly-shaped and v-shaped; detached, an unfinished 8.	ح ز	ح ز	ح ز	ح ز	ح ز

Observe.—The letters whose English equivalents require dots or other marks are, *t* ث, *z* ذ, *h* ح, *kh* خ, *d* د, *r* ر, *s* ص, *z* ض, *z* ز, *t* ط, *z* ظ, 'a ع, g غ.

THE VOWEL SYSTEM.

1. The foregoing thirty-five letters constitute the alphabet, and are all considered consonants. The simple vowels are three, viz.

1. *a*, represented by a mark called *zabar*, thus  (over the letter which pronounces it);
2. *i*, represented by a mark called *zer*, thus  (under its letter, being the only mark below the line);
- and 3. *u*, represented by a mark called *pesh*, thus  (over its

letter). Of these, the first mark, ـ (for *a*, pronounced like *a* in *cedar* or *u* in *fun*), is generally left out in printed books, and must be supplied after every consonant which has no other vowel given, or which is not deprived of the following vowel by the mark *jazm* ـِ placed over it.* Each of these three simple vowels has a corresponding long form, viz. *á*, *í*, *ú*, and there are four diphthongal sounds, viz. *e*, *ai*, *o*, *au*. Altogether, therefore, we have ten vowel sounds, pronounced as in Italian or French, viz. *a*, *á*, *i*, *í*, *u*, *ú*, *e*, *ai*, *o*, *au*. (N.B. *au* is pronounced as in German, or as *ou* in *our*). The theory is, that these vowels cannot be uttered without the help of a consonant. Hence, strictly speaking, there is no such thing as an initial vowel in the Hindústání alphabet. When a vowel appears to begin a word or syllable, it is in reality uttered by the help of the consonants *alif* (ا) and 'ain (ع). Of these, *alif* generally changes its shape to *ʾ* or *ʾ̣* in uttering a vowel beginning a syllable in the middle of a word, when a previous syllable ends in a vowel. It is then called *hamza*.† *Alif* (ا) and 'ain (ع), therefore, may be regarded as

* The vowel-mark ـ , however, must not be supplied after a *final* consonant, nor after one which is followed by the butterfly form of the letter *he* ه; thus, كَيْت is *khet*, not *kahet*, 'a field;' nor must it, as a general rule, be supplied after د or د̣, followed by the ه form of *he*; thus, دُوبِي is *dhobi*, not *dahobi*, 'a washerman,' and دُهب is *dhahab*, not *dahab*, 'mode;' but to this there are exceptions, as دُهبَت *dahshat*, 'fear.'

† Occasionally, however, the form *alif* ا is retained in the middle of a word for the utterance of an initial vowel, and the mark ـِ , which ought to be placed over it, is sometimes omitted in printed books; thus, تَامِل, less correctly, تَامِل ta-ammul, 'reflection.' مَال ma-al, less correctly, مَال or مَال 'end.' The ر which is generally placed below *ʾ* to denote *hamza*, has

aspirates or breathings, which help to articulate initial vowels ; so that *alif* might be represented by ' , to denote a simple breathing (as ' in the Greek ἀπὸ, or as *h* in the English *honor*, *hour*, etc.),* and *ain* by ' , to denote a deeper breathing lower down in the throat, thus, | *a*, | *i*, | *u*, ˘ ' *a*, ˘ ' *i*, ˘ ' *u*.

2. But *alif* may serve another purpose. If instead of uttering *a*, it follows that vowel uttered by another consonant, being itself quiescent, then the effect of | is to lengthen *a* into *d*, as in the word مَد *md*. At the beginning of a word the preceding *a* may of course be uttered by *alif* itself, thus ||; but in this case one *alif* is written over the other in a curved form, and called *madda*, as in the word آد *dp*.† In both cases the vowel

sometimes incorrectly two dots under it, in which case it is liable to be confounded with *ye*, as in مائل *md-il*, more correctly written مائل 'inclined towards;' غائبي *ga-i*, more correctly, گئی 'gone.' Observe, here, that 'ain never, like *alif*, changes its shape, or requires the mark ˘ in uttering an initial syllable in the middle of a word, after a previous syllable ending in a vowel. Ex. gr. معلق *mu-'allag*, 'suspended,' معاف *mu-'df*, 'pardoned.'

* In transposing Hindústání letters into English, it will be desirable to understand the breathing ' for *alif*, so that | should be transposed into *a*, not ' *a*, the breathing being understood. But the vowel *a* must always be written in English letters, although in Hindústání its mark ˘, as being more frequent than the other vowel-marks, is left to be supplied; thus, for | write *a*, and for د write *ad*. 'Ain will then be more conveniently represented by ' instead of ' .

† The *a* which precedes *alif* may of course be uttered by 'ain, as in the word عَام *am*, or without ˘, عَام *amm*, 'common.' Observe, however, here, that 'ain cannot (like *alif* at the beginning of a word) follow *a* uttered by itself. But like *alif*, in the middle or end of a word, it may follow *a*, or any vowel uttered by any other consonant but itself, being itself quiescent, in

mark $\bar{\text{—}}$ is left out in printed books, so that practically, $\bar{\text{—}}$ in the middle of a word, and $\bar{\text{—}}$ at the beginning, stand for d . The consonants ye and $wāw$ are used in a similar manner to lengthen i and u respectively, as in أُو، اِيْل $ū, pil$, 'an elephant,' پُر $pūr$, 'full.'* The same two consonants also form the diphthongal sounds e and o ; but the vowel-marks $\bar{\text{—}}$ and ـَ are then omitted, as in اِي e , اُو o , مِيز mez , 'a table,' سو so , 'that same.' When the simple vowel $\bar{\text{—}}$ a precedes these same two consonants, it forms with them the diphthongal sounds ai and au , as in اِي ai , اُو au , سِير $sair$, 'perambulation,' طُور $taur$, 'manner.'† Similarly in English, the letter h , like $alif$, may be said to lengthen the a in the word ah ! and y and w are sometimes letters of prolongation, as in key , raw , and form diphthongal

which case it does not exactly lengthen the a , but gives it a kind of bleating guttural sound: thus the first two letters of the word بَعْد $ba'd$, 'after,' may be uttered with a sound something similar to the bleating of a sheep: similarly, مَعَ ma' , 'together with,' لَعْل $la'l$, 'a ruby,' شِعْر $shi'r$, 'poetry.' Occasionally 'ain is quiescent after a consonant at the end of a word in which case it gives a deep guttural aspiration to the final consonant, thus, مَنْع man' , 'prohibition.'

* There are a few words beginning with خ kh , in which و has not this prolonging effect on a previous ـَ , as in خُوش $khush$, 'pleased,' خُود $khud$, 'self,' the u being then represented by μ . The explanation of this may be, that these words are really $khwush$, $khwud$, and that the sound of w is lost. (See 17, page 11.)

† But if ye and $wāw$ are initial, or are followed by a vowel, ye is then sounded as y , and $wāw$ as w ; thus يَا ya , 'or,' وَهُ wuh , 'that,' بَيَان $bayān$, 'explanation,' خِيَال $khayāl$, 'a thought,' مُيَسَّر $muyassar$, 'attainable,' سِوَا $siwā$, 'except,' هُمَائُون $Humāyūn$.

sounds, as in *buy*, *cow*, etc. The following Table will now be clear.

Name.	Power	Final.	Medial.	Initial.	Examples.
<i>Zabar</i>	<i>a</i>	اَ	ـَ	أ	ابد <i>abad</i> } These words show that <i>zabar</i> is not expressed in practice.
<i>Alif after zabar</i>	<i>d</i>	آ	ـِ	آ or اِ	آباد <i>dbad</i>
<i>Zer</i>	<i>i</i>	اِ	ـِ	إ	اِسْمِ جنس <i>ism-i-jins</i>
<i>Ye after zer</i> . . .	<i>ı</i>	یِ	ـِ	ای	این پیری <i>piri</i> , این <i>in</i>
<i>Pesh</i>	<i>u</i>	اُ	ـُ	أ	اُز پُشت <i>pusht</i> , اُز <i>ur</i>
<i>Wāw after pesh</i>	<i>ū</i>	وُ	ـُ	أو	اُونچ خوب <i>khub</i> , اُونچ <i>tunch</i>
<i>Ye alone</i>	<i>e</i>	یِ	ـِ	ای	ایک <i>ek</i> , نیک <i>nek</i> , کی <i>ke</i>
<i>Ye after zabar</i> .	<i>ai</i>	ایِ	ـِ	ای	اینٹھ <i>ainṭh</i> , سیر <i>sair</i> , ای <i>ai</i>
<i>Wāw alone</i> . . .	<i>o</i>	وِ	ـِ	او	چوب <i>chob</i> , اور <i>or</i>
<i>Wāw after zabar</i>	<i>au</i>	وِ	ـِ	او	چوک <i>chauk</i> , اور <i>aur</i>

3. Observe.—Although *zabar* and *zer* are never, strictly speaking, final, they are so, practically, when followed by the suppressed *h*. (See 18, p. 11.)

4. Observe.—Since the vowels (with the exception of *e* and *o*, which are not found in Arabic words) may be uttered by 'ain (ع) at the beginning of a word, as well as by *alif* (ا), the only difference in the pronunciation being, that in the case of

'*ain* the sound proceeds from the lower muscles of the throat, the following words are given as examples : عَدْل 'adl, 'justice,' عَام 'amm 'common,' عِشْق 'ishq, 'love,' عِيد 'id, 'a festival,' عُذْر 'uzr, 'an excuse,' عود 'ud, 'aloes,' عَيْب 'aib, 'a fault,' عَوْرَت 'aurat, 'a woman.'

PRONUNCIATION, ORTHOGRAPHICAL MARKS, ETC.

5. CONSONANTS.—ا *alif* and ع '*ain*, have already been explained.

6. ب *b*, پ *p*, ت *t*, ج *j*, ح *ch*, د *d*, ر *r*, ز *z*, س *s*, ش *sh*, ف *f*, ك *k*, گ *g*, ل *l*, م *m*, may be pronounced as in English, but گ has always the sound of *g* in *go*.

7. د *d* and ذ *ḏ*; the former is more dental than in English, more like *th* in *the*; the latter is exactly the English *d* in *drain*.

8. ر *r* and ژ *ṛ*; the latter of these is pronounced more like the *r* in the French *éternel*. It is, moreover, allied to and sometimes interchangeable with ذ *ḏ*, or Sanskrit ढ *ḍ*.

9. ت *t*, ث *ṭ*, ط *ṭ*; the first of these is more dental than in English, more like *th* in *thin*; the second is pronounced exactly like *t* in the English *true*; the third (ṭ or ṭoe) is nearly like *t* in *tin*.

10. س *s*, ص *s*, and ث *s*, are all three like *s* in English, but the last (ṣ) is pronounced by the Arabs like *th* in *though*.

11. ز *z*, ذ *z*, ض *ḏ*, ظ *ḏ*, are all four like *z* in English, but the second (ḏ or ḏal) is pronounced by the Arabs like *th*, and the third (ḏ or ḏodd) like *d*.

12. ژ *zh* is peculiar to Persian, and pronounced like *z* in *glazier*.

13. ك *k*, and ق *q*; the latter of these is more guttural than the first, and is pronounced like *c* in *clique*, or *q* in *quoit*, *quack*, the root of the tongue being compressed against the upper part of the throat.

14. **kh** خ is a strong guttural, like *ch* in the Scotch word *loch*. Its sound has been compared to that made when clearing the throat before expectorating.

15. **g** غ is also a strong guttural, like the sound *gha* made in gargling.

16. **n** ن is like the English *n* in *not*; but at the end of a word, or sometimes in the middle, it is almost inaudible, excepting as it gives nasality to the preceding vowel, as in the French *bon*, the sound of *o* being forced through the nose: it may then be represented by n.

17. **w** و is like *w* in *way*. It also helps to form vowels, as already explained. Observe, that after **kh** خ, and followed by **d** د, it is inaudible, and is then represented by *w* (with a dot); thus خواب *khwaḍb* is pronounced *khāḍb*, 'sleep.'

18. **h** ح and ه *h* (أ, ه, و, ه); the former (ح) is a strong aspirate, even stronger than *h* in *haul*; the latter, when initial, is a weaker aspirate, more like *h* in *have*, and when final, being preceded by a short vowel, is almost inaudible, as in باره *bārah*, 'twelve,' و *wuh*, 'that,' متوجه *mutawajjih*, 'attentive;' it is then often suppressed in the English character; thus, ن *na* for *nah*, 'not,' ك *ki* for *kīh*, 'that,' بده *banda* for *bandah*, 'a slave.' At the end of Arabic words it may have two dots over it, and is then pronounced like *t*, as خلاصة *khulāṣat*, 'essence.'

19. Observe.—When **h** is employed to aspirate the letters *k, g, ch, j, t, d, t, d, p*, and *b*, thus ك, گ, چ, ج, ت, د, د, پ, ب, it is sounded immediately after the letter which precedes it; thus ك *kh* is pronounced as in *ink-horn*, or dropping the first two letters, '*khorn*'; گ *gh*, as in *dog-hole*, or '*ghole*'; ت

th, as in *ant-hill* or '*thill*'; دھ *dh*, as in *adhere*, or '*dhere*'; بھ *bh*, as in *abhor* or '*bhor*'. The butterfly form of *h* is then always used, excepting after *d* and *ḍ*. The *v*-shaped form (هـ) must always have a preceding vowel.

20. ي *y*, like *y* in *year*; it also helps to form vowels, as explained.

21. VOWELS.—آ *a*, as in *cedar*, *zebra*, or as *u* in *fun* (not as in *man*, *apple*, *fate*); آ *d*, as in *art*; اِ *i*, as in *it*; اِي *i*, as in *police*; اُ *u*, as in *pull*; اُو *u*, as in *rule*; اِي *e*, as in *they*; اِي *ai* as in *aisle*; اُو *o*, as in *go*; اُو *au*, as in the German *frau*, or as *ou* in *our*.

22. Observe.—A few Arabic words ending in *ye*, with *alif* over it (اِ), thus, اِتَعَالَى *ta'ála*, 'Most High.' Observe that *d* is pronounced, though not written, in the words اِلله *alláh*, 'God' (originally اِلله *al iláh*, 'the God'); رَحْمَن *rahmán*, 'merciful'; هَذَا *háza*, 'this.' It is generally indicated in Arabic by a small perpendicular *fathah* (or sign for *a*), thus, هَذَا.

23. Jazm ْ (meaning 'amputation,' 'cutting off,') placed over a letter, shews that it is quiescent, or has no vowel following it; as, بَنْدَة *banda*, 'a slave.'

24. Tashdid ّ (meaning 'a strengthening'), placed over a letter, doubles it, and divides the syllable distinctly; as, شِدَّت *shid-dat*, 'force.' When placed over *ye* (يَ) after *zabar*, the first *y* may be represented by *i*, thus, تَيَّار *tai-yár*, 'ready;' and when placed over *waw* (و) after *pesh*, the *u* may blend with the first *w* into *ú*, thus, قُوَّة *qu-wat*, 'power.'

25. Tanwín ً (meaning 'núnation,' or 'using of *n*' at the end of a word), placed over final ا shortens it and adds *n*, thus, اِتِّفَاقًا *ittifáqan*, 'by chance.'

26. *Wasla* آ (meaning 'union,' 'conjunction'), connects the final vowel of an Arabic word with the Arabic article ال *al* prefixed to a following word, in such a way that the ا *alif* utters that vowel, instead of uttering the *a* of *al*, which is therefore lost; thus, امير المؤمنين *amir-ul-muminin*, 'commander of the faithful,' طالب العلم *ṭalib-ul-'ilm*, 'a seeker of knowledge.' A final ي *i* is shortened into *i*; thus, في الحال *fi-l-hāl*, 'instantly,' في الحقيقة *fi-l-haqīqat*, 'in truth.'

27. Observe.—That when the Arabic *al* is followed by any of the thirteen letters ت *t*, ط *ṭ*, د *d*, ر *r*, ن *n*, س *s*, ث *ṭh*, ص *ṣ*, ش *sh*, ز *z*, ذ *dh*, ض *ḍ*, ظ *ẓ*, it is entirely lost; or rather the *a* of *al* is lost as before, and the *l* assimilates in sound (*without losing its form*) with the following initial letter; to denote which the mark *tashdīd* is placed over that letter; thus, إخوان الصفا *ikhwān-uṣ-ṣafā*.

28. *Izāfat* (meaning 'addition,' 'adjunct') is used in Persian phrases. It is formed, first, by *zer* or *i*, after every consonant but the suppressed *h*, ي *ye*, ا *alif*, and و *wāw*; secondly by *hamza*, with *zer* understood, after ي *ye* and after the suppressed *h*; thirdly by ي *ye*, after ا *alif* and و *wāw*; and either takes the place of the English 'of,' or connects a substantive with its following adjective, as 1. شهر بغداد *shahr-i-Baghdād*, 'the city of Bagdad,' زبان شیرین *zabān-i-shirīn*, 'a sweet tongue.' 2. بنده خدا *banda-i-khuddā*, 'a servant of God,' ناب مای *mai-i-ndāb*, 'pure wine.' 3. پای تخت *pā-i-takht*, 'the foot of the throne,' زیبا روی *zibā-ruyi*, 'a beautiful face.' Observe, however, that *zer* or *i* is used after *h* (as well as after any other consonant) whenever the *h* is manifested

(*ḡdhir*) and not suppressed (*makhfiy*); thus, پادشاه بزرگ *pād-shāh-i-buzurg*, 'a great king,' گره سخت *girih-i-sakht*, 'a hard knot,' کوه نور *koh-i-nūr*, 'the mountain of light.'

29. TO BE TRANSPOSED INTO ENGLISH LETTERS.

اب, ابد, اعظم, امام, امارت, اکتیس, اجل, اجابت,
آثار, اثر, ابدال, آئین, آهو, اعضا, بادل, باد, باج, بائی
بابو, بباہ, بابت, باپ, بیاد, باب, باکرہ, بیای, بیس, بیخ
بیج, بسنت, بدن, بتی, بچہ, بانہ, بن, پات, پاپ, پتھر
پیٹھ, پھوٹنا, پنبہ*, پیچ, ٹخم, تلخ, تجاوز, تشر, تات, تابعدار
تابع, تاب, تنبیہ*, تکلف, تأسف, تعویذ, ٹھاکر, ٹھٹھول
ٹھگ, ٹھنڈا, ثمرہ, ثالث, ثابت, جینہ, جھنجھلانا, جوتا
جناح, جگر, جفا, جبر, جب, چچا, چاہ, چتر, چپ, چھوٹا
چیخ, چہرہ, چہاتی, حفاظت, حوصلہ, حجت, حجام
حجاب, حامل, حالت, خیانت, خفا, خستہ, خنجر, خاوند
خاک, خام, خیرات, درمن, درم, دتر, داغ, داد, دیدار
دھونا, دھشت, ڈال, ڈاک, ذکر, ذلیل, رزاق, رُخ, رحم
رات, راج, ریاضت, ریختہ, رفاقت, زیان, زنانه, زن, زشت
زاہد, سہل, سائب*, سُرخ, سر, سود, سیرِھی, سیس, شہد

* n before ḡ or p, is pronounced and written m.

شَمْع , شِعْر , شِكْم , شَبِيه , شَارِع , شَاخ , صَلاحاً , صَاف , صَيِد , صَبْر
 ضرر , طَهَارَت , طَيْش , طَلا , طَاوُس , طامِع , طَرَح , ظَلَمْتُ , ظَن
 ظَل , عَهْد , عُريَان , عَذَاب , عِبَارَت , عُمَر , عَابِد , عَجَب , عَقْد
 غِذا , غِزا , غَلَه , غول , غُور , فَضِيح , فاقه , فَرِيه , فَخْر , قَوس , قَلِيل
 قَصْر , قُرْب , كَهود , كُها , كُورَنِش , كُرْسِي , كان , گَبَرانا , گَهات , گُروه
 گَزَنَد , گَرَم , لاجار , لَثِيم , لَهو , لَيل , لوتِه , لِحاظ , لات , لاف , مِيخ
 مَهْيَا , مَهَارَت , موزَه , مَلال , مَشْرُوع , نَوم , نَوح , نَوَاب , نَبهانا
 نادِم , نَجْم , وَخَشَت , وَصَف , وافر , والا , هَبِيَت , هوش , هَلْكا , هاتِه
 ياس , يارِباش , ياد , دَارِالْخِلَافَت , خُلَاصَة التَّوَارِيخ , بِسْمِ اللّٰهِ الرَّحْمٰنِ
 الرَّحِيْمِ , عَلَیْكُمْ السَّلَام .

30. TRANSPOSE INTO THE HINDUSTANI CHARACTER.

Add, áb, áj, aḥmaq, ádmí, iltifát, alqissah, ittild', itimád,
ulfat, udás, unt, bad, báq, báwar, balkih, bijl, basti, billi, bahánah,
padar, patá, phalná, pichhe, tabáh, taşd', taşarruf, tafáwut,
ta'ajjub, taufiq, tukrá, táng, şawáb, járd, jaház, jhúthá, jins,
chitthi, chibillá, chhokrá, chiriyá, ḥadd, hirs, ḥilah, khabar, khwár,
khauz, khair-khwáh, dām, dārú, diyánat, dhyán, dārhí, zabḥ, zauq,
rutbah, ragbat, ranjidah, zist, zambúr, ziyán, subuk, sakht, sukhan,*
śuraj, śhurú', śhukr, şarráf, za'if, ŧá'dm, ŧoŧá, ŧulm, 'umdah, 'ilm,
'dlam, 'uḥdah, 'dlí, 'uzr, gam, fauran, faşl, faẓl, qadam, qandát,
qá-im, kishṭ, karámat, khulná, kholná, garḥ, gehún, luḥf, lá-iq,
maṭlab, makhláṣi, mazhab, nizámat, náfi', ni'mat, wa'z, wa'dah,

* m before b or p becomes n when transposed into Hindústání.

hunar, ydwarī, drā-ish-i mahfil, rū-e khūb, bandah-i wafāddār, māhī-i daryā, 'awāmm-un-nās, iqbal-ud-daulah, fi-l-hāl, fi-l-wāqī', nūr-ul-'ain, ākhir-ul-amr.

Ek roz ek ḡālim Bādshāh tanhā shahr se bākir gayā, aur ek shakhṣ ko darakht ke niche baiṭhā dekhā, aur us se pūchhā, ki Bādshāh is mulk kā kaisā hai, ḡālim hai, yā 'ādil? Us ne kahā, Barā hī ḡālim. Bādshāh ne pūchhā, ki Tū mujhe pahchāntā hai? kahā, nahīn. Phir shāh ne kahā, kih Main Bādshāh is mulk kā hūn. Yih sunte hī woh shakhṣ ḡarā, aur shāh se pūchhā, ki Tū mujhe jāntā hai? Shāh ne kahā Nahīn. Tab us ne kahā, kih Main falāne saudāgar kā beṭā hūn, har mahīne men tīn tīn roz dīwānah hotā hūn, tū kā roz usī tīn roz se hai. Yih sunkar Bādshāh ne hans diyā, aur use kuchh nah kahā.

GENDER OF NOUNS SUBSTANTIVE.

31. There is no neuter gender. All substantives are either masculine or feminine. Most names of living things in Hindústānī will be known at once to be masculine or feminine from their meaning; thus, *beṭā*, 'a son,' *mard*, 'a man,' *qāḏī*, 'a judge,' *bhā-ī*, 'a brother,' *rājā*, 'a king,' are of course masculine; and *beṭī*, 'a daughter,' *larkī*, 'a girl,' *aurat*, 'a woman,' are feminine.

32. As to the names of the things without life, it is not so easy to fix their gender in Hindústānī. We may, however, lay down a few general rules for the guidance of the learner, as follows:—

How to distinguish Feminine Nouns.

33. Nouns ending in *ī*, *t*, *sh*, are mostly feminine; as, *roṣī*, 'bread,' *bāt*, 'a word,' *talāsh*, 'search,' *dānish*, 'knowledge.'

34. Many nouns in *r* and *n* are feminine; as, *sarkār*, 'government,' *talwār*, 'a sword,' *khabar*, 'news,' *bahār*, 'spring,' *ṣabr*, 'patience,' *qabr*, 'a grave,' *fajr*, 'morning,' *qadr*, 'worth,' *nazr*, 'a gift,' *nazar*, 'sight,' *khātīr*, 'heart,' *fikr*, 'thought,' *umr*, 'life,'

gor, 'a tomb,' *lahar*, 'a wave,' *muhr*, 'a seal,' *nahr*, 'a stream,' *zanjir*, 'a chain,' *shamsher*, 'a sword,' *bhir*, 'a crowd,' *bher*, 'a sheep,' *diwār*, 'a wall,' *jān*, 'life,' *zubān*, 'the tongue,' *khizān*, 'autumn,' *dūkān*, 'a shop,' *dāstān*, 'a story,' *resmān*, 'cord,' *nān*, 'bread,' *zamin*, 'the ground,' *āstin*, 'a sleeve,' *jābin*, 'the forehead,' *gardan*, 'the neck,' *sozan* or *darzan*, 'a needle:' but an almost equal number are masculine, see rule 39.

35. Arabic dissyllabic words beginning with *ta*, and having *i* before the last consonant, are all feminine (except *ta'wiz*, 'an amulet'); as, *tadbīr*, 'deliberation,' *taqṣīr*, 'a fault,' *taṣwīr*, 'a picture,' *tashrīf*, 'honouring,' *ta'lim*, 'instruction.'

36. Except from r. 33 the following five masculine nouns in *i*; viz. *pdni*, 'water,' *ghi*, 'clarified butter,' *ji*, 'life,' *moti*, 'a pearl,' *dahi*, 'curdled milk,' and a few others mostly derived from masc. or neut. Sanskrit nouns in *i*. Words like *qāzī*, 'a judge,' *bhā-i*, 'a brother,' *dāndī*, 'a waterman,' are necessarily masculine.

37. A few common exceptions in *t* and *sh* are also masculine; as, *bakht*, 'fortune,' *band*, 'a share,' *but*, 'an idol,' *dānt*, 'a tooth,' *darakht*, 'a tree,' *dast*, 'a hand,' *dost*, 'a friend,' *gosht*, 'meat,' *khet*, 'a field,' *post*, 'skin,' *sharbat*, 'a drink,' *zarbaf*, 'brocade,' *takht*, 'a throne,' *waqt*, 'time,' *yāqūt*, 'a ruby,' *aish*, 'pleasure,' *dosh*, 'a fault,' *farsh*, 'a carpet,' *hosh*, 'sense,' *naqsh*, 'a picture,' *pdāsh*, 'retaliation,' *gash*, 'stupor,' *tarkash*, 'a quiver.' The only masculines in *ish* are *khalish* (also f.) 'suspicion,' and *balish*, 'a pillow.'

How to distinguish Masculine Nouns.

38. Nouns ending in *a* or *d*, or any other letter besides those mentioned at r. 33, are generally masculine; as, *bachcha*, 'the young of any animal,' *banda*, 'a slave,' *daryā*, 'a river,' *mulk*, 'a country,' *tāj*, 'a crown,' *dil*, 'the heart,' *pānw*, 'the foot,' *sir*, 'the head,' *bāg*, 'a garden,' *munh*, 'the mouth,' *gundh*, 'a fault.'

39. Many nouns in *r* and *n* are masculine; as, *dar*, 'a door,' *ghar*, 'a house,' *angūr*, 'a grape,' *shir*, 'milk,' *khār*, 'a thorn,' *uzr*, 'excuse,' *din*, 'a day,' *din*, 'religion,' *mihmān*, 'a guest,' *badan*, 'the body,' *dāman*, 'skirt,' *darman*, 'a remedy,' *khirman*, 'a store of grain,' *d-in*, 'a rule:' but see r. 34.

40. Arabic words of three syllables beginning with *ta* and

having a medial consonant doubled, like *taṣarruf*, 'expenditure,'—or beginning with *ta* and having a medial vowel lengthened, like *taḍwut*, 'difference,' the vowel *u* being enclosed in the third syllable—are generally masculine. Also many Arabic words of two syllables beginning with *i* and having *d* in the last syllable, as *insāf*, 'justice.' A common exception, however, under the first head is the feminine word *tawajjuh*, 'favour.'

41. Except from r. 38 the following common feminine nouns: *kitāb*, 'a book,' *shab*, night, *ṭalab*, 'search,' *ṭap*, 'fever,' *ṭop*, 'a cannon,' *fauj*, 'an army,' *maṣi*, 'a wave,' *ṣubh*, 'morning,' *fath*, 'victory,' *ṭarah*, 'manner,' *ṣalūh*, 'counsel,' 'plan,' *ṣulh*, 'peace,' *ruh*, 'spirit,' *shakh*, 'a branch,' *bekh*, 'a root,' *mekh*, 'a nail,' *bād*, 'wind,' *dād*, 'a gift,' *murād*, 'desire,' *yād*, 'recollection,' *faryād*, 'complaint,' *maṣjid*, 'a mosque,' *madaad*, 'assistance,' *khirad*, 'wisdom,' *ḥamd*, 'praise,' *maṣnad*, 'a throne,' *nind*, 'sleep,' *ummed*, 'hope,' 'id,' 'a feast,' *qaid*, 'bondage,' *dwāz*, 'voice,' *niydz*, 'petition,' *chiz*, 'thing,' *mez*, 'a table,' *adns*, 'a sigh,' *majlis*, 'an assembly,' *jins*, 'race,' *hirz*, 'avarice,' 'arz,' 'a petition,' *ṭama*, 'avarice,' *tawaqqu*, 'hope,' *teg*, 'a sword,' *ṭaraf*, 'side,' *khariṣ*, 'autumn crop,' *khalq*, 'people,' *raunaq*, 'beauty,' *bandūq*, 'a musket,' *ṣandūq*, 'a box,' *ṭariq*, 'a way,' *kḥāk*, 'dust,' *dāk*, 'post,' *poshāk*, 'dress,' *nāk*, 'the nose,' *kumak*, 'aid,' *ag*, 'fire,' *bāg*, 'a rein,' *bāng*, 'voice,' *ṭāng*, 'the leg,' *jāng*, 'war,' *dāl*, 'pulse,' *dāl*, 'a branch,' *maṣāl*, 'proverb,' *mansil*, 'a day's journey,' 'a stage,' *aqi*, 'wisdom,' *naql*, 'a story,' *jhil*, 'a lake,' *shām*, 'evening,' *rasm*, 'custom,' *qism*, 'kind,' 'sort,' *qasam*, 'an oath,' *chashm* (also m.), 'the eye,' *qaum*, 'a tribe,' *bū*, smell, *nāw*, 'a boat,' *dārū*, 'medicine,' *jilau*, 'retinue,' *ṣipdh*, 'an army,' *nigdh*, 'a look,' *jibh*, 'the tongue,' *ankh*, 'the eye,' *jagah*, 'a place.'

42. Except also a few feminine Sanskrit nouns ending in *d*, as *kirpā*, 'favour,' *pūjā*, 'worship,' and a few feminine Arabic nouns in *d*, as *bald*, 'evil,' *hawd*, 'air,' 'lust,' *khaṭd*, 'fault,' *ibtida*, 'beginning,' *intihā*, 'end,' *dunyā*, 'the world,' *tamannā*, 'a request,' *ṣand*, 'praise,' *gizd*, 'food,' 'aṭd', 'a gift,' *du'd*, 'prayer,' *qazd*, 'fate,' *add*, 'performance,' *dagd*, 'deceit,' *dawd*, 'medicine,' *ḥayd*, 'shame,' and a few others, as *ṭhiliyd*, 'a water-pot,' *ḍibiyd*, 'a small box,' *parwā*, 'care,' *chā*, 'tea.'

DECLENSION OF NOUNS.

43. The cases are expressed by certain prepositions, more properly called postpositions; as,

For the Agent	<i>ne</i> , 'by.'
— Genitive either	<i>kā</i> or <i>ke</i> or <i>kī</i> , 'of.'
— Dative and Accusative	<i>ko</i> , 'to.'
— Ablative	<i>se</i> , 'from,' 'with,' 'than.'
— Locative	<i>men</i> , <i>par</i> , <i>taḥ</i> , 'in,' 'on,' 'up to.'

44. Hence it appears that in Hindústání the cases are expressed by little words like the English 'by,' 'of,' 'to,' 'from,' 'in,' etc.; but these in Hindústání, instead of being placed before, are placed after a noun to form a case. Thus the Agent is expressed by *ne* placed *after* a noun.

45. The Genitive case is expressed by either *ká*, or *ke*, or *kí*, placed *after* a noun; the Dative by *ko*; the Ablative by *se*; the Locative by *men*, or *par*, or *tak*.

46. The Accusative (or Objective) is expressed either by *ko* like the dative, or, as in English, it is the same in form with the nominative.

47. The Vocative case is expressed by placing *ai* before a word, in the same way as 'O' in English.

48. The Nominative may be regarded as the first form of a word, and the only word in a sentence which is not in any case. If *singular*, it is always unchangeable in Hindústání.

49. So also the nominative *plural* of all *masculine* words in Hindústání which end in any other letter but *á* or *a* is unchangeable.

50. But if a *masculine* word end in *á* or *a* then *á* or *a* are changed to *e* in the nominative plural; thus, *beṭá*, 'a son,' becomes *beṭe*, 'sons,' in the nominative plural, and *banda*, 'a slave,' becomes *bande*, 'slaves.' (Many learned Muhammadans, however, retain *banda* both in singular and plural.)

51. If a *feminine* word end in *í* it adds *ān* in the nominative plural, as *beṭí*, 'a daughter,' becomes *beṭí-ān*, 'daughters.'

52. Note.—In the same way, *jorá*, 'a wife,' makes *jorá-ān*, 'wives.' Masculine words ending in *í*, like *sipdhí*, 'a soldier,' are of course unchangeable in the nominative plural.

53. If the word end in *á* or any other letter but *í* or *ú*, and be *feminine*, then *en* is added in the nominative plural; thus, *balá*, 'evil,' becomes *balá-en*, 'evils,' and *bát*, 'a word,' becomes *bát-en*, 'words,' in the nominative plural.

54. Note.—Masculine words ending in *d*, like *rájá*, ‘a king,’ are of course unchangeable in the nominative plural.

55. Nearly all masculine words ending in *d* change that letter to *o* in all the cases of the singular, as well as in the nominative plural.

56. Every noun in the language, of whatever gender, and whether ending in vowel or consonant, must add *on* in all the cases of the plural, that is in all other forms of the plural noun but the nominative.

57. The vocative plural, however, rejects the *n* and leaves *o*.

58. Taking then the four kinds of nominative plural at Rules 49, 50, 51, 53, we have four sorts or classes of nouns, two for the masculine, and two for the feminine.

59. Observe.—The nominative plural is the mark of difference between the four classes.

60. FIRST DECLENSION.—MASCULINE NOUNS.

Like *mard*, ‘a man,’

{ Nom. Sing. <i>Mard</i> , a man.	{ Nom. Plural. <i>Mard</i> , men.
{ Agent, <i>Mard ne</i> , by a man.	{ Agent. <i>Mardon ne</i> , by men.
Gen. <i>Mard ká</i> , or <i>ke</i> , or <i>ki</i> , of a man.	Gen. <i>Mardon ká</i> , or <i>ke</i> , or <i>ki</i> , of men.
Dat. <i>Mard ko</i> , to a man.	Dat. <i>Mardon ko</i> , to men.
Acc. <i>Mard ko</i> (or <i>mard</i>), a man.	Acc. <i>Mardon ko</i> (or <i>mard</i>), men.
Ab. <i>Mard se</i> , from a man.	Ab. <i>Mardon se</i> , from men.
Loc. <i>Mard men</i> , in a man.	Loc. <i>Mardon men</i> , in men.
Voc. <i>Ai mard</i> , O man.	Voc. <i>Ai mardo</i> , O men.

61. A few masculine nouns in *d* and *t* may be declined like *mard*; as *rájá*, ‘a king,’ *Khuúd*, ‘God,’ *qázi*, ‘a judge,’ *bhá-t*, ‘a brother.’ The nominative plural of these will be the same as the singular, see. r. 66.

62. *Pánw*, ‘a foot,’ *gánw*, ‘a village,’ and *nánw*, ‘a name,’ of the first declension of masculines, change *nw* into *on* in the oblique cases plural; and the plural termination *on* is then dispensed with. A form *pá-on*, *gá-on*, *ná-on*, exists also for the singular and nominative plural.

63. SECOND DECLENSION.—MASCULINE NOUNS.

Like *beṭá*, 'a son,' *banda*, 'a slave.'

This is the only declension which changes the final letter of the noun.

64. Masculine nouns ending in *á* or *a* change those terminations to *e* in the oblique cases* singular and in the nominative plural, and to *on* in the other cases of the plural, except the vocative, which ends in *o*.

{ Nom. Sing. <i>Beṭá</i> , a son.	{ Nom. Plural. <i>Beṭe</i> , sons.
{ Agent. <i>Beṭe ne</i> , by a son.	{ Agent. <i>Beṭon ne</i> , by sons.
Gen. <i>Beṭe ká</i> , or <i>ke</i> , or <i>kí</i> , of a son.	Gen. <i>Beṭon ká</i> , or <i>ke</i> , or <i>kí</i> , of sons.
Dat. <i>Beṭe ko</i> , to a son.	Dat. <i>Beṭon ko</i> , to sons.
Acc. <i>Beṭe ko</i> (or <i>beṭá</i>), a son.	Acc. <i>Beṭon ko</i> (or <i>beṭe</i>), sons.
Ab. <i>Beṭe se</i> , from a son.	Ab. <i>Beṭon se</i> , from sons.
Loc. <i>Beṭe men</i> , in a son.	Loc. <i>Beṭon men</i> , in sons.
Voc. <i>Ai beṭe</i> , O son.	Voc. <i>Ai beṭo</i> , O sons.

65. Similarly, *banda*, 'a slave;' gen. sing. *bande ká*, -*ke*, -*kí*; nom. pl. *bande*†; gen. *bandon ká*, -*ke*, -*kí*, etc. Words ending in *ya* generally change *ya* into *e* instead of into *ye*; thus, *kiráya*, 'hire,' makes *kird-e ká* instead of *kiráye ká*. The word *rúpiya*, 'a rupee,' is either *rúpiye*, *rúpa-e*, *rupaye*, or *rúpai*, in the inflected singular and nom. plural.

66. A few masculine nouns derived from the Sanskrit, Persian, or Arabic, preserve their finals unchanged like *mard* in the sing. and nom. pl. In the other cases they add *on* to the final: thus, *rájá*, 'a king;' Nom. *rájá*; Gen. *rájá ká*, -*ke*, -*kí*; Nom. pl. *rájá*; Gen. *rájá-on ká*, -*ke*, -*kí*, etc. Similarly, *Khudd*, 'God,' *gadd*, 'a beggar,' *ddnd*, 'a sage,' *pitá*, 'a father,' *daryá*, 'a river,' *mulá*, 'a teacher,' *lald*, 'a master,' *bábi*, 'a father.'

67. Observe—*d* and *ah* as the final of feminine nouns also remain unchanged in the sing., but in the nom. pl. add *en*; see rr. 73, 75.

68. *Baniyá*, 'a shopkeeper' (for the more common *baniyá*), is treated as if ending in *á*, and makes in the gen. case either *baniyén ká* or *baniye ká*. So

* The oblique cases are all the cases except the nominative.

† But the sing. *banda* can be used for the nom. plur.

also, *ro-dn*, 'a hair,' makes *ro-en kd*, etc. This rule applies to one or two other similar nouns.

69. THIRD DECLENSION.—FEMININE NOUNS.

Like *beṭi*, 'a daughter.'

Feminine nouns ending in *i*, and indeed all other feminine nouns, are declined like *maṛd* of the first declension, excepting in one case, the nom. pl., where those in *i* add *ān*, and those of the fourth declension ending in any other letter add *en*: see rr. 72, 73.

70. Hence it appears that the third and fourth declensions hardly deserve to be considered different from the first, as they only differ in the nom. plural.

{ Nom. Sing. <i>Beṭi</i> , a daughter.	{ Nom. Pl. <i>Beṭi-ān</i> , daughters.
{ Agent. <i>Beṭi ne</i> , by a daughter.	{ Ag. <i>Beṭi-on ne</i> , by daughters.
Gen. <i>Beṭi ká</i> , or <i>ke</i> , or <i>ki</i> , of a daughter.	Gen. <i>Beṭi-on ká</i> , or <i>ke</i> , or <i>kí</i> , of daughters.
Dat. <i>Beṭi ko</i> , to a daughter.	Dat. <i>Beṭi-on ko</i> , to daughters.
Acc. <i>Beṭi ko</i> (or <i>beṭi</i>), a daughter.	Accus. <i>Beṭi-on ko</i> (or <i>beṭi-ān</i>), daughters.
Ab. <i>Beṭi se</i> , from a daughter.	Ab. <i>Beṭi-on se</i> , from daughters.
Loc. <i>Beṭi men</i> , in a daughter.	Loc. <i>Beṭi-on men</i> , in daughters.
Voc. <i>Ai beṭi</i> , O daughter.	Voc. <i>Ai beṭi-o</i> , O daughters.

71. *Jorú*, 'a wife,' like *beṭi*, makes *jorú-dn* in nom. plural.

72. FOURTH DECLENSION.—FEMININE NOUNS.

Like *bát*, 'a word,' *balá*, 'evil.'

{ Nom. Sing. <i>Bát</i> , a word.	{ Nom. Plural. <i>Bát-en</i> , words.
{ Agent. <i>Bát ne</i> , by a word.	{ Agent. <i>Bát-on ne</i> , by words.
Gen. <i>Bát ká</i> , or <i>ke</i> , or <i>kí</i> , of a word.	Gen. <i>Bát-on ká</i> , or <i>ke</i> , or <i>kí</i> , of words.
Dat. <i>Bát ko</i> , to a word.	Dat. <i>Bát-on ko</i> , to words.
Acc. <i>Bát ko</i> (or <i>bát</i>), a word.	Acc. <i>Bát-on ko</i> (or <i>bát-en</i>), words.
Ab. <i>Bát se</i> , from a word.	Ab. <i>Bát-on se</i> , from words.
Loc. <i>Bát men</i> , in a word.	Loc. <i>Bát-on men</i> , in words.
Voc. <i>Ai bát</i> , O word.	Voc. <i>Ai báto</i> , O words.

73. Like *bdt*, are declined feminine nouns in *d*; as, *bald*, 'evil,' nom. pl. *bald-en*, gen. pl. *bald-on kd*, etc.; and all other feminine nouns excepting those ending in *t*, which constitute the third declension. *Gd-e*, f. 'a cow,' makes *gd-en* in the nom. pl.; and resembles *gdnw*, 'a villager,' (r. 62) in making *gd-on* in the oblique plural.

74. A few feminine nouns in *iyd* form their nom. pl. by adding *n* instead of *en*: thus, *ṭhiliyd*, 'a water-pot;' nom. pl. *ṭhiliydn*.

75. Observe.—Nouns of two short syllables, the latter of which encloses short *a*, may drop the *a* in the oblique cases plural; as, *jagah*, f. 'a place,' gen. pl. *jaghon kd* or *jagahon kd*. Similarly, *baras*, m. 'a year,' *barson kd*. The nom. pl. of *jagah* is said to be *jaghen*; but the nom. sing. may be used for the nom. pl., as in the case of nouns ending in the imperceptible *h*, like *malika*, 'a princess,' *fātiha*, 'an opening prayer:' see also r. 65, note.

76. Note.—Persian and Arabic nouns sometimes adopt the Persian pl. termination *an* for animate objects, and *hd* or (Arabic) *dt* or *jdt* for inanimate; as, *sāqi-an*, 'cup-bearers,' *sālhd*, 'years,' *ṣūbajdt*, 'provinces.' These terminations may occur in Persian phrases where the *izdfat* (r. 28) is used, as *mādar-i-brāhmanān*, 'mother of the Brahmans,' for the Hindústānī *mā brāhmanon ki*. In one or two words *an* is used for the plural of inanimate objects; as *chirdgdn*, 'lamps.'

OF THE THREE WAYS OF FORMING THE GENITIVE.

77. In all Hindústānī nouns the genitive is formed in one of three ways, either, firstly, by adding *kā*; or, secondly, by adding *ke*; or, thirdly, by adding *ki*. It is most important, then, to know whether *kā*, *ke*, or *ki*, has to be used, and in order to explain this subject more clearly, we will, for shortness, call the noun which is in the genitive case (formed by the addition of either *kā*, *ke*, or *ki*) the genitive noun. And, first, let it be noted, that as words ending in *d* are generally masculine, and those ending in *t* feminine, so in the same manner *kā* is masculine, and *ki* feminine; but we are not, therefore, to suppose that when a word is masculine it must take *kā*, and when feminine take *ki*, to form the genitive.

78. In truth the choice of *kā*, or *ke*, or *ki*, to form the genitive, has nothing to do with the gender of the genitive noun itself, but only with the gender of that other noun in the sentence

to which it is most closely joined or related. The other noun (which we may call the governing or directing noun) may either come before or after the genitive noun, as in English; thus, 'the man's shoe,' or 'the shoe of the man;' where the genitive noun is 'man' (in Hindústání *mard*), and the governing noun which is to direct us in forming the genitive is 'shoe' (*júti*). Now *júti*, 'a shoe,' in Hindústání happens to be feminine; therefore the genitive noun, *mard*, 'a man,' although masculine, must take the feminine *ki* to form the genitive. Hence 'the man's shoe,' in Hindústání will be *mard ki júti*. So also in a sentence like 'the daughter's pitcher,' *beṭi ká ghará*, the genitive noun *beṭi*, 'a daughter,' does not form its genitive with *ki*, although *beṭi* is feminine, but with *ká*, because the governing or directing noun *ghará*, 'a pitcher,' is masculine.

79. When, however, the directing noun is masculine, and *not* in the nominative singular, then the genitive noun must take *ke* instead of *ká*, just as nouns like *beṭá* and *ghará* change *d* to *e* in all other forms of the singular but the nominative; thus, 'in the pitcher of the daughter,' would be in Hindústání *beṭi ke gharé men*; *ke* being used instead of *ká*, because *gharé men* is *not* in the nominative singular.

80. The fact is, that a noun in the genitive case may be regarded as a kind of adjective agreeing with the word to which it is joined, just as in English, we change a genitive noun into an adjective when we say 'a golden platter,' for 'a platter of gold,' expressed in Hindústání by *soné ki rikábí*. The genitive noun being thus made into a kind of adjective, generally goes before the noun to which it is joined, just as an adjective goes before its substantive in English; thus, *soné ki rikábí*, 'gold-of platter,' or 'golden platter,' *mard ki júti*, 'man-of shoe.'

81. Note, however, that in many books framed on the Persian model, this order is often reversed; as, *rikábí soné ki*, 'platter gold-of,' *júti mard ki*, 'shoe man-of.'

The following three rules will now be clear, and must be carefully learnt by heart:—

82. Rule 1.—The genitive noun (that noun which in English is either preceded by *of* or ends in 's) takes *ká*, when the other noun to which it is joined is masculine and in the nominative singular; thus, *mard ká bešá* [or *bešá mard ká*], 'the son of the man.'

83. Rule 2.—The genitive noun takes *ke* when the other noun to which it is joined is masculine, but *not* in the nominative singular. (Also, when the other noun is a masculine substantive in any case or form but the nominative used *adverbially*, some preposition being generally understood). Examples, *mard ke beše* [or *beše mard ke*], 'the sons of the man,' *mard ke beše se* [or *beše se mard ke*], 'from the son of the man,' *mard ke áge* [or *áge mard ke*], 'in front of the man.'

84. Rule 3.—The genitive noun takes *kí* when the other noun is feminine, whatever its case, and whether singular or any case or form but the nominative used *adverbially*). Examples, plural. (Also, when the other noun is a feminine substantive in *mard kí beši* [or *beši mard kí*], 'the daughter of the man,' *mard kí beši-án* [or *beši-án mard kí*], 'the daughters of the man,' *mard kí beši se* [or *beši se mard kí*], 'from the daughter of the man,' *mard kí beši-on se*, 'from the daughters of the man,' *shahr kí šaraf*, 'towards (in the direction of) the city.'

85. Note.—The Persian genitive is sometimes used in Hindústání, and is formed by putting the vowel *i*, or sometimes *e*, in the place of the English *of*, as indicated at r. 28.

ADJECTIVES.

86. Adjectives ending in *á* change this termination to *e* or *i*, according to the number, gender, or case of the substantive they

qualify; the rule being the same as for *ká*, *ke*, *kí* (see rr. 82-84); as, *bard*, *-re*, *-rí*, 'great.'

87. Some adjectives, however, ending in *d* of Arabic and Persian origin remain unchanged; as, *dánda*, wise.'

88. All other adjectives remain unchanged; as, *pák mard*, 'a pure man,' or 'pure men,' *pák 'aurat*, 'a pure woman,' *pák 'auraten*, 'pure women,' *siyáda raunaq*, 'excessive beauty.'

89. The particle *sd*, used to express resemblance and intensity, is changeable (like adjectives ending in *d*) to *se* and *sí*, according to the rule for *ká*, *ke*, *kí* (rr. 82-84): thus, *tujh sd dámt*, 'a man like you,' *pari sí 'aurat*, 'a fairy-like woman,' *bahut se ghore*, 'a great many horses.'

90. Observe.—*Sd* governs the genitive case either expressed or understood; when *ká* is expressed, *ká sd*, ('like that of') will follow the rule for the changes of *sd*.

91. The ordinals up to *fourth* change their final *d* according to the same rule. The termination *án*, which marks the remaining ordinals, is changeable to *en* and *ín* on the same principle.

92. *Báyán* 'left' (not 'right') follows the same rule.

93. Adjectives generally precede their substantives. But in Persian phrases the vowel *i* or sometimes *e* (called *izáfat*) is used to connect an adjective with a substantive, in which case the adjective comes last; as *zubán-i-shirín*, 'a sweet tongue,' *khiyál-i-khám*, 'a vain idea,' *jawán-i-khubšurat*, 'a beautiful youth.' The vowel *e* is used after a noun ending in *á* or *ú*: as, *balá-e-nágahání*, 'a sudden calamity,' *ru-e-zebá*, 'a beautiful face.'

94. Adjectives, when they precede their substantives, do not take the plural terminations *án*, *en*, *on*; thus, *gori larí-án*, 'fair girls' (not *gori-án larí-án*); *khúb kitábén*, 'fine books' (not *khúben kitábén*); *goré laríkon ne*, 'by fair boys' (not *goron laríkon ne*); *aise achokhe kámon se*, 'from such good deeds.'

95. But when the adjective comes last, it may sometimes (especially in poetry) assume the plural terminations; as, *rátén bhári-án*, 'tedious nights,' *koñhri-án bahut unchi-án*, 'very lofty rooms.'

96. The following table exemplifies the preceding rules :

á	e	í
<i>gord laṛkd</i> 'a fair boy.'	<i>gore laṛke ko,</i> 'to a fair boy.'	<i>gori laṛki,</i> 'a fair girl.'
	<i>gore laṛke,</i> 'fair boys.'	<i>gori laṛki-dn,</i> 'fair girls.'
	<i>gore laṛkon kd,</i> 'of fair boys.'	<i>gori laṛki-on kd,</i> 'of fair girls.'
<i>baṛd maṛd,</i> 'a great man.'	<i>baṛe maṛd kd,</i> 'of a great man.'	<i>baṛi kiṭab kd,</i> 'of a large book.'
	<i>baṛe maṛd,</i> 'great men.'	<i>baṛi kiṭabē,</i> 'large books.'
	<i>baṛe maṛdon paṛ,</i> 'on great men.'	<i>baṛi kiṭabon men,</i> 'in large books.'
<i>khúḅ laṛkd,</i> 'a fine boy.'	<i>khúḅ laṛke,</i> 'fine boys.'	<i>khúḅ laṛki,</i> 'a fine girl.'
<i>kald sá ghord,</i> 'a blackish horse.'	<i>kale se ghore paṛ,</i> 'on a blackish horse.'	<i>kali si ghori-dn,</i> 'blackish mares.'
<i>dánd maṛd,</i> 'a wise man.'		
<i>dánd maṛd,</i> 'wise men.'		
<i>dánd maṛd ko,</i> 'to a wise man.'		
<i>us kd sá jism,</i> 'a body like that of his.'	<i>us ke se jism ko,</i> 'to a body like that of his.'	<i>Hātim ki si sakhdwat,</i> 'liberality like that of Hātim.'
<i>paḥlā maṛd,</i> 'the first man.'	<i>dūse maṛd ko,</i> 'to the second man.'	<i>tisri raṇḍi,</i> 'the third woman.'
<i>pañchwōḍ laṛkd,</i> 'the fifth boy.'	<i>chhaṭwōḍ laṛke ko,</i> 'to the sixth boy.'	<i>sdtwōḍ laṛki,</i> 'the seventh girl.'

COMPARISON OF ADJECTIVES.

97. The termination of adjectives undergoes no change to express comparison. All that is required is to put the noun substantive or pronoun in the ablative case; thus, *us se achchhd*, 'better than that,' *gulh jang se achchhi hai*, 'peace is better than war,' *wuh sultán se bará hai*, 'he is greater than a king:' see syntax, r. 368.

98. Sometimes the adverbs *zydda* and *aur* (meaning 'more' are joined to the adjective, as in English.

99. The superlative degree may be expressed by *sab se*; as, *sab se bará*, 'greatest of all' ('than all greater').

100. Sometimes the adjective is doubled; as, *achchhd achchhd*, 'very good.'

101. The Persian terminations *tar* and *tarín* and the Arabic prefix *a* are occasionally used; as, *khúb-tar* or *aḥsan*, 'more beautiful,' *khúb-tarín* or *aḥsan*, 'most beautiful.' Similarly, *bih̄tar*, *bih̄tarín*, 'better,' 'best.'

PRONOUNS.

102. In Hindústání, pronouns have no difference of form to express difference of gender. They differ only in number and person; thus:

FIRST PERSON.

103.

Main, I.

{ Nom. Sing. *Main*, I.
 { Agent. *Main* *ne*, by me.

Gen. *Merá*, or *mere*, or *merí*
 (*mujh ká*, etc.), of me, my.

Dat. Acc. *Mujh ko*, or *mujhe*, to
 me, me.

Ab. *Mujh se*, from me.

Loc. *Mujh men*, in me.

{ Nom. Plural. *Ham*, we.
 { Agent. *Ham ne*, or *hamon ne*,
 by us.

Gen. *Hamárá*, or *hamáre*, or
hamári, of us, our.

Dat. Acc. *Ham ko*, or *hamen*,
 us.

Ab. *Ham se*, from us.

Loc. *Ham men*, in us.

104.

SECOND PERSON.

Tú, Thou.

{ Nom. Sing. *Tú*, or *tain*, thou.
 { Agent, *Tú ne* by thee.

{ Nom. Plural. *Tum*, you.
 { Agent. *Tum ne*, or *tumhon ne*,
 by you.

Gen. *Terdá*, or *tere*, or *teri* (*tujh ká*, etc.), of thee, thy.

Dat. Acc. *Tujh ko*, or *tujhe*, to thee, thee.

Ab. *Tujh se*, from thee.

Loc. *Tujh men*, in thee.

Voc. *Ai tú*, O thou.

Gen. *Tumhárdá*, or *tumháre*, or *tumhári*, of you, your.

Dat. Acc. *Tum ko*, or *tumhen*, to you, you.

Ab. *Tum se*, from you.

Loc. *Tum men*, in you.

Voc. *Ai tum*, O ye.

105.

THIRD PERSON.

Wuh, He, she, it, that.

{ Nom. Sing. *Wuh*, he, she, it, that.

{ Agent. *Us ne*, by him.

Gen. *Us ká*, or *ke*, or *kí*, of him, of her, his, etc.

Dat. Acc. *Us ko*, *use*, to him, him, her, etc.

Ab. *Us se*, from him, from her, etc.

Loc. *Us men*, in him, in her, etc.

{ Nom. Plural. *We*, or *wuh*, they, those.

{ Agent. *Un ne*, or *unhon ne*, by them, etc.

Gen. *Un ká*, or *ke*, or *kí*, or *unh ká*, etc., or *unhon ká*, etc., of them, etc.

Dat. Acc. *Un ko*, or *unhen*, or *unhon ko*, to them, them, etc.

Ab. *Un se*, or them, etc.

Loc. *Un men*, in them, etc.

106.

Yih, He, she, it, this.

{ Nom. Sing. *Yih*, he, she, it, this.

{ Agent. *Is ne*, by him, by her, by this, etc.

Gen. *Is ká*, or *ke*, or *kí*, of him, of her, etc.

Dat. Acc. *Is ko*, or *ise*, to him, to her, etc.

Ab. *Is se*, from him, from her, from this, etc.

Loc. *Is men*, in him, in her, in this, etc.

{ Nom. Plural. *Ye*, or *yih*, they, these.

{ Agent. *In ne*, or *inhon ne*, by them, etc.

Gen. *In ká*, or *ke*, or *kí*, of them, etc.

Dat. Acc. *In ko*, or *inhen*, or *inhon ko*, to them, etc.

Ab. *In se*, from them, etc.

Loc. *In men*, in them, etc.

107. Observe that the first and second pronouns may add either *-rd* or *-re* or *-ri* for their gen. sing., and either *-árd* or *-áre* or *-ári* for their gen. pl., according to the rule for the use of *ká*, *ke*, *kí*, in the declension of nouns (see rr. 82-84). In the dat. and acc. they may add either *e* or *ko* for the sing., and either *en* or *ko* or *on ko* for the plural. Sometimes *h* is added to the pronominal base in the plural before the postpositions and before *on*. When *on* is used, the plural pronoun, which may otherwise stand for the singular, generally, but not always, has a plural meaning.

108. Observe that the forms *merá*, *terá*, etc., are rather pronoun adjectives, used like our English 'my,' 'thy,' 'our,' etc., and that *mujh ká*, *tujh ká*, are the proper forms of the genitive, though they rarely appear except in poetry, or when the pronoun is separated from *ká* (the sign of the genitive case) by another word, or rarely before adverbs governing the genitive; thus, *merá beśá*, 'my son;' but *mujh kam-bakht ká*, 'of me ill-fated,' *mujh pás* (for *mujh ke pás*), 'near me.' So also the sign of the agent (*ne*) is added to the nominative forms *main* and *tú*, and not to *mujh* and *tujh*, unless the *ne* be separated from its pronoun by another word; thus, *main ne*, 'by me,' but *mujh kam-bakht ne*, 'by me the ill-fated.'

109. The nominative form of the pronouns *wuh*, *yih*, *jo*, *so*, etc., are occasionally used as accusative cases. *Wo*, meaning 'he,' 'that,' 'they,' 'those,' is sometimes used for *wuh*; and both *wuh* and *yih*, though said to be singular, may be used as plurals.

110. The relative pronoun which answers to 'who,' 'which,' in English, is *jo* or *jaun* (nominative singular and plural). The cases of this relative pronoun are formed exactly like those of *yih* at r. 106, the only difference being that the letter *j* is put before each; thus, gen. sing. *jis ká*, gen. pl. *jin ká*, dat. and acc. sing. *jis ko* or *jise*, and so on.

111. Note.—The relative *jo* is sometimes joined to *koi* and *kuchh* to express

the English 'whoever,' 'whatever,' etc.; thus, *jo koi*, 'whoever,' 'whosoever,' *jo kuchh*, 'whatsoever.'

112. The pronoun used in asking a question, like 'who?' 'which?' in English, is *kaun* (nominative singular and plural). In forming its cases we have merely to put *k* for the *j* of the relative at r. 106; thus, *kis ká*, *kin ká*, etc.

113. Another useful pronoun, *kyá*, used like 'what?' 'how?' makes *káhe ká*, *káhe ko*, etc. *Kyá* may be used with plural nouns, but has no plural cases.

114. In English the pronouns 'he,' 'that,' 'they,' 'those,' 'that same,' are used correlatively to the relative pronouns 'who,' 'which,' 'whoever,' 'whatever,' etc. In Hindústání the pronoun often used correlatively to *jo* is *wuh*, at r. 105; but the proper correlative to *jo* is *so* or *taun* for the nominative sing. or plural (the cases being formed by putting *t* before the cases of *yih*); thus, *tis ká*, *tin ká*, etc.

Note.—The pronoun correlative to *jo* often comes in Hindústání in the latter part of the sentence; thus, the English sentence, 'I will do that which you order,' would be in Hindústání, 'whatever you order, that same will I do.'

115. The pronoun which answers to the English 'self,' in Hindústání is *áp* (nominative singular and plural), and this word *áp* may equally stand for 'myself,' 'thyself,' 'himself,' 'themselves,' etc.; thus, *main áp*, 'I myself'; *áp áyá*, 'he himself has come,' *áp áe*, 'they themselves have come.'

116. The genitive case of *áp*, 'self,' is *apná* or *apne*, or *apní* (never *ápná* or *áp ká*); and the accusative used in books is either *apne taín* or *áp ko*. For the ablative and locative, *áp se* and *áp men* are found; and in the plural a phrase *ápas men* is common, to express 'among themselves.'

117. But of all forms of this pronoun, the genitive *apná* (changed to *apne* or *apní*, according to the rules for *ká*, *ke*, *kí*, see rr. 82–84) is the most useful, and may equally stand for any of the adjective pronouns, 'my,' 'thy,' 'his,' 'our,' 'your,' 'their,'

when they refer to the nominative of the sentence. In English we often apply the word 'own' in the same manner to all the persons; thus, *us ne apná kám kiya*, 'he did his own work;' whereas *us ne us ká kám kiya* would mean 'he did his work' (meaning some other person's work). So again, *main apní khushi se*, 'I of my own free will;' *wuh apne ghar men gaya*, 'he went into his own house.' Whereas to express 'my,' 'thy,' 'his,' 'our,' 'your,' 'their,' when they do not refer to the nominative of the sentence, the genitive case of the personal pronouns must always be used; as, 'he went into my house,' *wuh mere ghar men gaya*; 'I did your work,' *main ne tumhárá kám kiya*.

118. The learner must be most careful not to confound the pronoun *áp*, 'self,' 'oneself,' 'one's own,' used in the manner just described, with another *áp*, called the *honorific pronoun* (because used like the English 'your honour,' 'your worship,' 'your highness,' 'your lordship,' 'your majesty,' 'you, sir,' to show respect in addressing a person of rank). The genitive case of this last *áp* is *áp ká*, *ke*, *kí*, not *apná*, *ne*, *ní*; thus, *áp kí tawajjuh se*, 'by the favour of your honour.' The accusative is *áp ko*, ablative *áp se*, agent *áp ne*. It is often used without intending much respect, in the same manner as in English we say, 'sir.'

119. Note.—The plural of the pronouns may often be used for the singular out of respect; but it does not always follow that, because the plural is used for the singular, any real respect is intended. In fact, the singular of the pronouns is seldom used at all, except in addressing the Deity and in speaking of one's self. So in English, we use *you* for *thou* and *thee*.

120. Although it is a mark of good taste to use *main* in speaking of one's self, yet *ham* in Hindústání constantly means 'I,' not 'we.' To mark the plural, the word *log*, 'people,' is often added; thus, *ham log*, 'we people,' meaning simply 'we,' and *tum log*, 'you people,' meaning 'you.' In the same way, without implying respect, *un ne*, *in ne*, constantly mean 'by him,' not 'by them,' whereas *unhon ne*, *unhon ká*, *unhon ko*, *inhon ne*, etc. are the forms more in use for the plural, and are not used for the singular unless respect is intended.

121. It may be taken as a general rule, that, in addressing equals as well as superiors, the honorific *áp* of r. 118 should be used. In speaking to inferiors, or to servants, the plural *tum*, 'you,' should always be used. Indeed, it would be as unusual to use *tú* in such cases, as it would be to say 'thou' in English.

122. In addressing God, however, the singular *tú*, 'thou,' is always used in Hindústání.

123. In speaking of one's self, the singular *main*, 'I,' should be used rather than *ham*, 'we.' It is bad taste to apply the plural to one's self even in speaking to servants.

124. In addressing gentlemen and superiors, such words as *śáhīb*, *khuddáwánd*, etc. (like our English 'sir,' 'your honour,' etc.), are as common as *áp*; and just as in England we speak of ourselves as 'your humble servant,' 'your obedient servant,' 'your faithful servant,' etc., so a Hindú, instead of saying 'I,' often speaks of himself as *gulám*, 'your slave,' *śidwí*, 'your faithful one,' *banda*, 'your devoted slave,' etc. Observe. *It is most important to study these points, if we wish to speak politely, and not give offence needlessly.*

125. There are one or two indefinite useful pronouns in Hindústání, such as *koí*, 'any one,' 'some one,' *kuchh*, 'some,' 'any,' 'anything;' the former being generally applied to persons, and the latter to things. *Kuchh*, however, may now and then be used for persons as well as things. These two pronouns are changed, the first (*koí*) to *kisí*, and the second (*kuchh*) to *kisú*, in the cases singular, but in the plural *koí* and *kuchh* stand for all forms. They are sometimes used like our 'a,' 'an,' 'a certain;' thus, *kisí gáw men*, 'in a certain village;' *koí laṛká*, 'a certain boy.' *Ek*, 'one,' is used in the same way; thus, *ek bádsháh*, 'a certain king.'

TABLE OF PRONOUNS AS EXPLAINED

SINGULAR.

	NOM.	GEN.	DAT. & ACC.	ABL. LOC.	AGENT.	
'I'	<i>main</i>	<i>me-rd,</i> <i>-re, ri,</i> <i>mujh kd, etc.</i>	<i>mujh-ko</i> <i>mujh-e</i> <i>mere ta-bn</i>	<i>mujh-se</i> <i>mujh-men</i>	<i>main-ne</i>	1
'thou'	<i>tú</i> or <i>tain</i>	<i>te-rd, -re, -ri</i> <i>tujh kd, etc.</i>	<i>tujh-ko</i> <i>tujh-e</i>	<i>tujh-se</i> <i>tujh-men</i>	<i>tú-ne</i>	2
'he, she,' 'that, it.'	<i>wuh</i>	<i>us-kd,</i> <i>-ke, -ki, or</i> <i>wis-kd, etc.</i>	<i>us-ko</i> <i>us-e</i>	<i>us-se</i> <i>us-men</i>	<i>us-ne</i>	3
'he, she,' 'this, it.'	<i>yih</i>	<i>is-kd,</i> <i>-ke, -ki</i>	<i>is-ko</i> <i>is-e</i>	<i>is-se</i> <i>is-men</i>	<i>is-ne</i>	4
'who,' relative.	<i>jo</i> or <i>jaun</i>	<i>jis-kd,</i> <i>-ke, -ki</i>	<i>jis-ko</i> <i>jis-e</i>	<i>jis-se</i> <i>jis-men</i>	<i>jis-ne</i>	5
'he, that same,' correlative.	<i>so</i> or <i>taun</i>	<i>tis-kd,</i> <i>-ke, -ki</i>	<i>tis-ko</i> <i>tis-e</i>	<i>tis-se</i> <i>tis-men</i>	<i>tis-ne</i>	6
'who?' 'what?'	<i>kaun</i>	<i>kis-kd,</i> <i>-ke, -ki</i>	<i>kis-ko</i> <i>kis-e</i>	<i>kis-se</i> <i>kis-men</i>	<i>kis-ne</i>	7
'what?' for things.	<i>kyd</i>	<i>kdhe-kd,</i> <i>-ke, -ki</i>	<i>kdhe-ko</i>	<i>kdhe-se</i> <i>kdhe-men</i>	<i>kdhe-ne</i>	8
'any one,' 'some one.'	<i>ko-i</i>	<i>kisi-kd,</i> <i>-ke, -ki</i>	<i>kisi-ko</i>	<i>kisi-se</i> <i>kisi-men</i>	<i>kisi-ne</i>	9
'some,' 'anything,' 'any.'	<i>kuchh</i>	<i>kisú-kd,</i> <i>-ke, -ki</i>	<i>kisú-ko</i>	<i>kisú-se</i> <i>kisú-men</i>	<i>kisú-ne</i>	10
'you Sir,' 'your Honour'	<i>áp</i>	<i>áp-kd,</i> <i>-ke, -ki</i>	<i>áp-ko</i>	<i>áp-se</i> <i>áp-men</i>	<i>áp-ne</i>	11
'self,' 'one's self,' 'one's own.'	<i>áp</i>	<i>áp-nd,</i> <i>-ne, -ní</i>	<i>ápne ta-in</i> <i>áp-ko</i> <i>ápne-ko</i>	<i>áp-se</i> <i>ápne-se</i> <i>áp-men</i>	.....	12

IN THE PRECEDING RULES.

PLURAL.

	NOM.	GEN.	DAT. & ACC.	ABL. LOC.	AGENT.
1	<i>ham</i>	<i>ham-drd,</i> <i>-dre, -dri</i>	<i>ham-ko</i> <i>ham-en</i> <i>hamon-ko</i>	<i>ham-se</i> <i>hamon-se</i> <i>ham-men</i>	<i>ham-ne</i> <i>hamon-ne</i>
2	<i>tum</i>	<i>tumh-drd,</i> <i>-dre, -dri</i>	<i>tum-ko</i> <i>tumh-en</i> <i>tumhon-ko</i>	<i>tum-se</i> <i>tumhon-se</i> <i>tum-men</i>	<i>tum-ne</i> <i>tumhon-ne</i>
3	<i>we</i> <i>wuh</i>	<i>un-kd, -ke, -ki</i> <i>unh-kd, etc.</i> <i>unhon-kd, etc.</i>	<i>un-ko</i> <i>unh-en</i> <i>unhon-ko</i>	<i>un-se</i> <i>unhon-se</i> <i>un-men</i>	<i>un-ne</i> <i>unhon-ne</i>
4	<i>ye</i> <i>yih</i>	<i>in-kd, -ke, -ki</i> <i>inh-kd, etc.</i> <i>inhon-kd, etc.</i>	<i>in-ko</i> <i>inh-en</i> <i>inhon-ko</i>	<i>in-se</i> <i>inhon-se</i> <i>in-men</i>	<i>in-ne</i> <i>inhon-ne</i>
5	<i>jo</i> or <i>jaun</i>	<i>jin-kd, -ke, -ki</i> <i>jinh-kd, etc.</i> <i>jinhon-kd, etc.</i>	<i>jin-ko</i> <i>jinh-en</i> <i>jinhon-ko</i>	<i>jin-se</i> <i>jinhon-se</i> <i>jin-men</i>	<i>jin-ne</i> <i>jinhon-ne</i>
6	<i>so</i> or <i>taun</i>	<i>tin-kd, -ke, -ki</i>	<i>tin-ko</i>	<i>tin-se</i>	<i>tin-ne</i>
7	<i>kaun</i>	<i>kin-kd, -ke, -ki</i>	<i>kin-ko</i>	<i>kin-se</i>	<i>kin-ne</i>
8	<i>kyd</i>	.....	.....	.....	.....
9	<i>ko-i</i> or <i>ka-i</i>	.....	.....	.....	.....
10	<i>kuchh</i>	.....	.....	.....	.....
11	<i>dp</i>	.....	.....	.....	.....
12	<i>dp</i>	.....	.....	<i>dpas men,</i> <i>'among themselves'</i>	.....

127. *Sab*, 'all,' may take the termination *hon* when it stands by itself (as *sabhon ne*, 'by all,') but when used with a substantive it is indeclinable.

128. Some useful adjectives in *d* (changeable to *e* and *i* by rule 86), expressive of similitude and quantity, are formed from the pronouns *yih*, *wuh*, *kaun*, *jaun*, and *taun*, as follows: *aisd*, 'this-like,' 'such-like,' 'such;' *itnd*, 'this much,' 'so many' (*itne men*, 'in the meanwhile'); *waisd*, 'that-like,' 'such;' *utnd*, 'that much;' *kaisd*, 'what-like?' 'in what manner?' 'how?' *kitnd*, 'how many?' *jaisd*, 'which-like,' 'in the manner which,' 'as;' *jitnd*, 'as many;' *taisd*, 'such-like,' 'so;' *itnd*, 'so many.'

129. The following words have a pronominal signification: *aur*, 'other,' 'more;' *düerd*, 'another;' *donon*, 'both;' *ka-i*, 'some;' *ka-i ek*, 'several;' *har*, 'every.'

VERBS.

130.

AUXILIARY TENSES.

(Anomalous formations derived from *ho-ná*, 'to be,' see r. 173.)

Present.

<i>main hün</i> , 'I am.'	<i>ham hain</i> , 'we are.'
<i>tü hai</i> , 'thou art.'	<i>tum ho</i> , 'you are.'
<i>wuh hai</i> , 'he,' 'she,' or 'it is.'	<i>we hain</i> , 'they are.'

Past.

<i>main thá</i> , 'I was.'	<i>ham tho</i> , 'we were.'
<i>tü thá</i> , 'thou wast.'	<i>tum the</i> , 'you were.'
<i>wuh thá</i> , 'he,' or 'it was.'	<i>we the</i> , 'they were.'
Fem. <i>main thí</i> , etc.	Fem. <i>ham thín</i> , etc.

131. The above tenses are not only auxiliary to the complete conjugation of all verbs, but are also used as *substantive* tenses, for the most general expression of mere existence.

CONJUGATION.

132. Observe, that verbs are inflected according to the gender of their governing nouns, and that, as a general rule, when the masculine singular ends in *d*, the masculine plural ends in *e*, the feminine singular in *i*, and the feminine plural in *in* or sometimes *i-án*.

133. The infinite or verbal noun ends in *ná*; as, *bol-ná*, 'to speak.' This *ná* is changeable to *ne*, like substantive in *d* of the

second declension (r. 64), and is declined with the postpositions *ká, ke, kī, ko*, etc., like other nouns. It is also changeable to *nī* for the singular, and *nīn* or *ní-dn* for the plural, to agree with feminine nouns.

134. The root (which also stands for the 2nd sing. imperative) is formed by rejecting the *nd* of the infinitive; as, *bol*.

135. The present participle is formed by adding *tá* to the root; as, *bol-tá*, 'speaking.'

136. Observe.—This *tá* is only used for the masc. sing. It is changeable to *te* for the masc. plural, to *tī* for the fem. sing., and to *tīn* or *tī-dn* for the fem. plural.

137. The past participle is formed by adding *d* to the root; as, *bol-d*, 'spoken.'

138. Observe.—This *d* is only used for the masc. sing. It is changeable to *e* for the masc. plural, to *ī* for the fem. sing., and to *īn* or *ī-dn* for the fem. plural.

139 A. Three tenses come from the root, viz., 1. the aorist often used as a potential, subjunctive, conditional, or future indefinite; 2. the future, and 3. the imperative (with the respectful forms of the last two). These three are the only tenses which take terminations, properly so called; the tenses under B. and C. being formed with the participles and auxiliaries. The terminations are,

- | | |
|---------------------|--|
| 1. For the aorist, | sing. <i>ún, e, e</i> ; pl. <i>en, o, en</i> . |
| 2. — { future masc. | <i>ungá, egá, egá</i> ; <i>enge, oge, enge</i> . |
| { future fem. | <i>ungī, egī, egī</i> ; <i>engin, *ogin, engin.*</i> |
| { respectful fut. | <i>iyegá, etc., fem. iyegī, etc.</i> |
| 3. — { imperative, | <i>ún, root, e</i> ; <i>en, o, en</i> . |
| { respectful imp. | <i>īye, pl. īyo.†</i> |

* Observe.—The last *n* may be dropped; thus, *engi*. Observe also, that *gi-dn* may be substituted for *gin* throughout the plural of the future feminine.

† In the *Bdg o Bahdr* a form *farmdiyen* from *farmd-nd* and *bhul jaiyen* from *bhul jd-nd* occurs, which may be regarded as the 3rd person plural of the respectful imperative, or perhaps of a respectful form of the aorist.

140 B. Three common tenses come from the present participle, viz., 1. the present indefinite (sometimes used as a conditional), 2. the present definite, and 3. the imperfect.

141 C. Three from the past participle, viz., 1. the perfect indefinite, 2. the perfect definite, and 3. the pluperfect.

Six other uncommon tenses are given at r. 178.

TRANSITIVE OR ACTIVE VERBS.

142. Transitive verbs, if the root end in a consonant, are conjugated like *már-ná*, 'to strike;' and if the root end in a vowel, like *bulá-ná*, 'to call.'

143. Observe the peculiarity which distinguishes them from intransitives at r. 156:—that in the *past* tenses, formed by the past participle (see C. p. 40), a kind of passive construction is required; that is to say, the nominative is changed into an agent with *ne*, and the object of the verb then becomes the nominative, the past participle agreeing with it in gender and number.

144. Sometimes, however, the object takes *ko*, in which case the past participle remains unchanged, being used as it were impersonally; thus, *larke ne larke márt*, 'by the boy the girl was beaten,' or *larke ne larke ko márd*, 'there was a beating by the boy to the girl.'

145. TRANSITIVES ENDING IN CONSONANTS.

Model, *MÁR-NÁ*, 'to strike.'

Infinitive and verbal noun, *már-ná*, 'to strike,' *márne ká*.
-ke, -kí, 'of striking,' etc.

A. Root and 2nd sing. imperative, *már*, 'strike thou.'

B. Present participle, *már-tá*, f. *már-tí*, pl. *már-te*, f. *már-tín*, 'striking.'

C. Past participle, *már-d*, f. *már-t*, pl. *már-e*, f. *már-ín*, 'struck.'

146. A. Three tenses from the root.

1. Aorist.

[Add to the root the terminations *ún*, *e*, *e*; *en*, *o*, *en*.]

<i>main</i> <i>már-ún</i> , 'I may strike.'	<i>ham</i> <i>már-en</i> , 'we may strike.'
<i>tú</i> <i>már-e</i> , 'thou mayest strike.'	<i>tum</i> <i>már-o</i> , 'ye may strike.'
<i>wuh</i> <i>már-e</i> , 'he may strike.'	<i>we</i> <i>már-en</i> , 'they may strike.'

2. Future, 'I will strike.'

[Add to the last *gá* for the masc. and *gi* for the fem. sing., *ge* for the masc. and *gin* or *giyán* for the fem. plural.]

f.		f.
<i>main</i> <i>már-ún-gá</i> (- <i>gi</i>) 'I will strike.'		<i>ham</i> <i>már-en-ge</i> (- <i>gin</i>)*
<i>tú</i> <i>már-e-gá</i> (- <i>gi</i>)		<i>tum</i> <i>már-o-ge</i> (- <i>gin</i>)
<i>wuh</i> <i>már-e-gá</i> (- <i>gi</i>)		<i>we</i> <i>már-en-ge</i> (- <i>gin</i>)

3. Imperative, 'strike.'

[The same as 1, except in the 2nd sing., where the root stands alone.]

<i>main</i> <i>már-ún</i> , 'let me strike.'	<i>ham</i> <i>már-en</i> , 'let us strike.'
<i>tú</i> <i>már</i> , 'strike thou.'	<i>tum</i> <i>már-o</i> , 'strike ye.'
<i>wuh</i> <i>már-e</i> , 'let him strike.'	<i>we</i> <i>már-en</i> , 'let us strike.'

Respectful imperative, 'be pleased to strike,' sing. *már-iyé*, pl. *már-iyó*, fut. 'will be pleased to strike,' *már-iyégá*, etc.

147. B. *Three tenses from the present participle.*

1. Present indefinite, 'I strike or would strike;' '(if) I had struck.'

f.		f.
<i>main</i> <i>már-tá</i> (- <i>tí</i>)		<i>ham</i> <i>már-te</i> (- <i>tín</i>)
<i>tú</i> <i>már-tá</i> (- <i>tí</i>)		<i>tum</i> <i>már-te</i> (- <i>tín</i>)
<i>wuh</i> <i>már-tá</i> (- <i>tí</i>)		<i>we</i> <i>már-te</i> (- <i>tín</i>)

2. Present definite, 'I strike or am striking.'

f.		f.
<i>main</i> <i>már-tá hún</i> (- <i>tí hún</i>)		<i>ham</i> <i>már-te hain</i> (- <i>tí hain</i>)†
<i>tú</i> <i>már-tá hai</i> (- <i>tí hai</i>)		<i>tum</i> <i>már-te ho</i> (- <i>tí ho</i>)
<i>wuh</i> <i>már-tá hai</i> (- <i>tí hai</i>)		<i>we</i> <i>már-te hain</i> (- <i>tí hain</i>)

* *Máren-gi* may be used for *máren-gin*.

† The auxiliary ending in a nasal, it is not usual to add *n* to the participle, as in the present indefinite, but forms like *mártín hain*, *mártín thín*, may be found in books.

3. Imperfect, 'I was striking.'

f.		f.
<i>main</i> mār-tá thá (-tí thí)		<i>ham</i> mār-te the (-tí thín)
<i>tú</i> mār-tá thá (-tí thí)		<i>tum</i> mār-te the (-tí thín)
<i>wuh</i> mār-tá thá (-tí thí)		<i>we</i> mār-te the (-tí thín)

148. C. Three tenses from the past participle.

1. Perfect indefinite, 'I struck.'

<i>main</i> ne mār-á *		<i>ham</i> ne mār-á *
<i>tú</i> ne —		<i>tum</i> ne —
<i>us</i> ne —		<i>unhon</i> ne † —

2. Perfect definite, 'I have struck.'

[Same as the last, with the auxiliary *hai*, or with *hain* when the object is plural.]

<i>main</i> ne mār-á hai *		<i>ham</i> ne mār-á hai *
<i>tú</i> ne —		<i>tum</i> ne —
<i>us</i> ne —		<i>unhon</i> ne † —

3. Pluperfect, 'I had struck.'

[Same as 1. with the auxiliary *thá*, or with *the* or *thi* or *thín* according to the number and gender of the object.]

<i>main</i> ne mār-á thá *		<i>ham</i> ne mār-á thá *
<i>tú</i> ne —		<i>tum</i> ne —
<i>us</i> ne —		<i>unhon</i> ne † —

* The above forms only hold good when the object is masc. sing. When the object is masc. pl. the forms will be *mār-e*, *mār-e hai*, *mār-e the*, respectively; when fem. sing. *mār-i*, *mār-i hai*, *mār-i thi*; when fem. pl. *mār-in*, *mār-i hai*, *mār-i thín*: thus, 'I struck the boy,' *main ne laṛkā mār-d*; 'I struck the boys,' *main ne laṛke mār-e*; 'I struck the girl,' *main ne laṛki mār-i*; 'I struck the girls,' *main ne laṛki-dn mār-in* or *mār-idn*. But when *ko* is added to the object, then the past participle remains unchanged; thus, *main ne laṛki ko mār-d*.

† *Unhon* ne is the common form for the plural, the form *un* ne being generally used for the singular, to denote respect.

Conjunctive participle, 'having struck.'

már, már-e, már-ke, már-kar, már-karke, már-karkar.

Adjective participles.

Present, *már-tá hú-d* (f. *már-ti hú-i*; pl. or inflected, *már-te hú-e*; f. *már-ti hú-in*) 'striking.'

Past, *már-d hú-d* (f. *már-i hú-i*; pl. or inflected, *már-e hú-e*; f. *már-i hú-in*) 'stricken.'

Adverbial participle.

már-te hi, 'immediately on striking,' 'in the act of striking'

Noun of agency.

márne-wáldá, 'a beater,' 'one who beats.'

149. Useful transitive verbs conjugated like *már-ná*:

khol-ná, 'to open.'

pakar-ná, 'to seize.'

púchh-ná, 'to ask.'

dál-ná, 'to throw.'

rakh-ná, 'to place.'

dekh-ná, 'to see.'

kát-ná, 'to cut.'

nikál-ná, 'to take out.'

likh-ná, 'to write.'

cháh-ná, 'to desire.'

bhej-ná, 'to send.'

sun-ná, 'to hear.'

TRANSITIVE VERBS ENDING IN VOWELS.

150. Observe.—Transitives ending in vowels only differ from those ending in consonants* by requiring the insertion of *y* before the *d* of the past participle, and the optional insertion of *w* before the termination *e* and *en* of the aorist (or potential), future, and imperative; thus, *bulá-nd*, 'to call,' makes *bulá-y-d* in the past participle; and *dhond*, 'to wash,' becomes *dhoyd*. As to the insertion of *w*, see middle of next page.

151. Model, *BULÁ-NÁ*, 'to call.'

Infinitive and verbal noun, *bulá-ná*, 'to call,' *bulá-ne ká, -ke, -ki*, 'of calling,' etc.

A. Root and 2nd sing. imperative *bulá*, 'call thou.'

B. Present participle, *bulá-tá*, f. *bulá-ti*, pl. *bulá-te*, f. *bulá-tin*, 'calling.'

C. Past participle, *bulá-y-d*, f. *bulá-i*, pl. *bulá-e*, f. *bulá-in*, 'called.'

* But *karnd*, although ending in a consonant, makes *kiyd*, irregularly.

152. A. *Three tenses from the root.* 1. *Aorist (or potential), 'may call.'* 2. *Future, 'shall call.'*
 3. *Imperative, 'call.'* R. *Respectful, 'be pleased to call,' 'will be pleased to call.'*

SINGULAR.		PLURAL.	
1. <i>main</i>	<i>bulá-tā</i>	<i>tū bulá(w)-e</i>	<i>tum bulá(w)-e</i>
2. -	<i>bulá-tā-gá</i>	<i>- bulá(w)-e-gá</i>	<i>- bulá(w)-e-ga</i>
3. -	<i>bulá-tā</i>	<i>- bulá(w)-e</i>	<i>- bulá(w)-e</i>
R.	<i>bulá-ye, fut. bulá-iyegá</i>		<i>bulá-igo.</i>

The future feminine will end in *-gi* for the sing. and *-gi* for the plural.

Observe—The insertion of *w* in the future is more usual in Hindi than in Hindústání.

153. B. *Three tenses from the present participle.* 1. *Present indefinite, 'would call.'* 2. *Present definite, 'am calling.'* 3. *Imperfect, 'was calling.'*

1. <i>main</i>	<i>bulá-tā</i>	<i>tū bulá-tā</i>	<i>ham bulá-te</i>	<i>tum bulá-te</i>	<i>we bulá-te</i>
2. -	<i>hān</i>	<i>- hai</i>	<i>-</i>	<i>hai</i>	<i>- hai</i>
3. -	<i>thá</i>	<i>- thá</i>	<i>- the</i>	<i>- the</i>	<i>- the</i>

The feminine forms will be, for 1. *bulá-tī*, etc., pl. *bulá-ti* *hān*, etc., pl. *bulá-ti* *hai*, etc.; for 2. *bulá-ti* *hān*, etc., pl. *bulá-ti* *hai*, etc.; for 3. *bulá-ti* *thā*, etc., pl. *bulá-ti* *thā*, etc.

154. C. *Three tenses from the past participle.* 1. *Perfect indefinite*, 'called.' 2. *Perfect definite*, 'have called.' 3. *Pluperfect*, 'had called.' (Nominative to be changed into agent with *ne*.)

1. <i>main ne buld-y-d tú ne buld-y-d us ne buld-y-d</i>	<i>ham ne buld-y-d tum ne buld-y-d unhon ne buld-y-d</i>
2. — <i>hai</i> — <i>hai</i> — <i>hai</i>	— <i>hai</i> — <i>hai</i> — <i>hai</i>
3. — <i>thd</i> — <i>thd</i> — <i>thd</i>	— <i>thd</i> — <i>thd</i> — <i>thd</i>

The above forms only hold good when the object is *masc. sing.* When the object is *masc. pl.* the forms for 1. 2. 3. respectively will be *buld-e hai, buld-e the*; when *fem. sing.* *bulá-i, bulá-i hai, bulá-i thi*; when *fem. pl.* *buld-in, bulá-i hai, bulá-i thi*; see p. 40 note *.

Conjunctive participle, *bulá, bulá-e, bulá-ke, bulá-kar, bulá-kar, bulá-karkar*, 'having called.'

Adjective participles; present, *bulá-tá hú-d* (f. *bulá-ti hú-i*; pl. or inflected, *bulá-te hú-e*; f. *bulá-ti hú-in*), 'calling'; past, *bulá-y-d hú-d* (f. *bulá-i hú-i*; pl. or inflected, *bulá-e hú-e*; f. *bulá-i hú-in*), 'called.'

Adverbial participle, *bulá-te-hí*, 'immediately on calling,' 'in the act of calling.'

Noun of agency, *bulá-ne-wálá*, 'a caller,' 'one who calls.'

155.

Useful transitive verbs conjugated like *buld-nd*.

<i>khd-nd</i> , 'to eat.'	<i>pehunchd-nd</i> , 'to convey.'	<i>bachd-nd</i> , 'to save.'	<i>band-nd</i> , 'to make.'
<i>lagd-nd</i> , 'to apply.'	<i>satd-nd</i> , 'to vex.'	<i>khild-nd</i> , 'to feed.'	<i>chhipd-nd</i> , 'to conceal.'
<i>jagd-nd</i> , 'to awaken.'	<i>batd-nd</i> , 'to show.'	<i>chhurid-nd</i> , 'to set free.'	<i>pilá-nd</i> , 'to give to drink.'
<i>farná-nd</i> , 'to command.'	<i>pd-nd</i> , 'to find.'	<i>gd-na</i> , 'to sing.'	<i>suld-nd</i> , 'to put to sleep.'

INTRANSITIVE OR NEUTER VERBS.

156. Intransitive or neuter verbs, if the root end in a consonant, are conjugated like *bol-nd*, 'to speak'; and if the root end in a vowel, like *ld-nd*, 'to bring.'

N.B.—These two verbs must be regarded as neuter from the fact of their not admitting *ne* in the past tenses. *Kah-nd*, 'to say,' on the other hand, is active, and always requires *ne*.

INTRANSITIVES ENDING IN CONSONANTS.

157.

Model, *bol-ná*, 'to speak.'Infinitive and verbal noun, *bol-nd*, 'to speak,' *bol-ne kd*, *-ke -kt*, 'of speaking.'A. Root and 2nd sing. imperative, *bol*, 'speak thou.'B. Present participle, *bol-tá*, f. *bol-tí*, pl. *bol-te*, f. *bol-tín*, 'speaking.'C. Past participle, *bol-á*, f. *bol-i*, pl. *bol-e*, f. *bol-in*, 'spoken.'158. A. *Three tenses from the root.* 1. *Aorist (or potential)*, 'may speak.' 2. *Future*, 'shall speak.'3. *Imperative*, 'speak.' R. *Respectful*, 'be pleased to speak,' 'will be pleased to speak.'

		f.		f.		f.	
		f.	f.	f.	f.	f.	f.
1. main	<i>bol-ún</i>	<i>tú bol-e</i>	<i>wuh bol-e</i>	<i>ham bol-en</i>	<i>tum bol-o</i>	<i>wa bol-en</i>	
2. -	<i>bol-ún-gá (-gt)</i>	<i>-bol-e-gá (-gt)</i>	<i>-bol-e-gá (-gt)</i>	<i>-bol-en-ga (-gín)</i>	<i>-bol-o-ge (-gín)</i>	<i>-bol-en-ge (-gín)</i>	
3. -	<i>bol-ún</i>	<i>-bol</i>	<i>-bol-e</i>	<i>-bol-en</i>	<i>-bol-o</i>	<i>bol-en</i>	
R.		<i>bol-iye</i> , fut. <i>bol-iyegá</i>			<i>bol-iyó</i>		

159. B. *Three tenses from the present participle.* 1. *Present indefinite, 'would speak.'* 2. *Present definite, 'am speaking.'* 3. *Imperfect, 'was speaking.'*

f.	f.	f.	f.
1. <i>main bol-tá (-ti) tú bol-tá (-ti) wuh bol-tá (-ti)</i>	<i>ham bol-te (tin) tum bol-te (-tin) we bol-te (-tin)</i>		
2. <i>- bol-tá (-ti) hún - bol-tá (-ti) hai - bol-tá (-ti) hai</i>	<i>- bol-te (-ti) hain - bol-te (-ti) ho - bol-te (-ti) hain</i>		
3. <i>- bol-tá thá } f. -ti thá }</i>	<i>- bol-te thá } f. -ti thain }</i>		

160. C. *Three tenses from the past participle.* 1. *Perfect indefinite, 'spoken.'* 2. *Perfect definite, 'have spoken.'* 3. *Pluperfect, 'had spoken.'*

f.	f.	f.	f.
1. <i>main bol-d (-i) tú bol-d (-i) wuh bol-d (-i)</i>	<i>ham bol-e (-in) tum bol-e (-in) we bol-e (-in)</i>		
2. <i>- bol-d (-i) hún - bol-d (-i) hai - bol-d (-i) hai</i>	<i>- bol-e (-i) hain - bol-e (-i) ho - bol-e (-i) hain</i>		
3. <i>- bol-d thá } f. bol-i thá }</i>	<i>- bol-e thá } f. bol-i thain }</i>		

Conjunctive participle, *bol, bol-a, bol-te, bol-kar, bol-karke, bol-karkar, 'having spoken.'*

Adjective participles; present, *bol-tá hú-d* (f. *bol-ti hú-i*; pl. or inflected, *bol-te hú-e*; f. *bol-ti hú-in*) 'speaking'; past, *bol-d hú-d* (f. *bol-i hú-i*; pl. or inflected, *bol-e hú-e*; f. *bol-i hú-in*) 'spoken.'

Adverbial participle, *bolte-hi*, 'immediately on speaking,' 'in the act of speaking.'

Noun of agency, *bolne-wáldá*, 'a speaker, one who speaks.'

INTRANSITIVES ENDING IN VOWELS.

161. Observe.—Intransitive verbs ending in vowels only differ from those ending in consonants by inserting *y* before the *d* of the past participle (in accordance with r. 150), and by optionally inserting *w* before the *e* and *en* of the aorist (or potential), future, and imperative.

162.

Model, *lÁ-nÁ*, 'to bring.'

Infinitive and verbal noun, *lÁnd*, 'to bring,' *lÁ-ne kÁ*, *-ke*, *-kÁ*, 'of bringing.'

A. Root and 2nd sing. imperative, *lÁ*, 'bring thou.'

B. Present participle, *lÁ-lÁ*, f. *lÁ-tÁ*, pl. *lÁ-te*, f. *lÁ-tín*, 'bringing.'

C. Past participle, *lÁ-y-Á*, f. *lÁ-i*, pl. *lÁ-e*, f. *lÁ-in*, 'brought.'

163. A. *Three tenses from the root.* 1. *Aorist* (or *potential*), 'may bring.' 2. *Future*, 'shall bring.'

3. *Imperative*, 'bring.' B. *Respectful*, 'be pleased to bring,' 'will be pleased to bring.'

	f.		f.		f.	
	f.	f.	f.	f.	f.	f.
1. <i>main</i>	<i>lÁ-Án</i>	<i>tú lÁ-(w)e</i>	<i>wuh lÁ-(w)e</i>	<i>ham lÁ-(w)en</i>	<i>tum lÁ-o</i>	<i>we lÁ-(w)en</i>
2. <i>-lÁ-Án-gÁ(-gt)</i>	<i>-lÁ-(w)e-gÁ(-gt)</i>	<i>-lÁ-(w)e-gÁ(-gt)</i>	<i>-lÁ-(w)e-gÁ(-gt)</i>	<i>-lÁ-(w)en-gÁ(-gtin)</i>	<i>-lÁ-o-gÁ(-gtin)</i>	<i>-lÁ-(w)en-gÁ(-gtin)</i>
3. <i>lÁ-Án</i>	<i>-lÁ</i>	<i>-lÁ-(w)e</i>	<i>-lÁ-(w)e</i>	<i>-lÁ-(w)en</i>	<i>-lÁ-o</i>	<i>-lÁ-(w)en</i>
R.	<i>lÁ-íye</i> , fut. <i>lÁ-íyegÁ</i>				<i>lÁ-íyo</i>	

164. B. *Three tenses from the present participle.* 1. *Present indefinite*, 'would bring.' 2. *Present definite*, 'am bringing.' 3. *Imperfect*, 'was bringing.'

f.	f.	f.	f.	f.
1. <i>main</i> lá-tá (-tí) tú lá-tá (-tí) wuh lá-tá (-tí)	ham lá-te (-tín)	tum lá-te (tín)	we lá-te (-tín)	
2. -lá-tá (-tí) hún -lá-tá (-tí) hoi -lá-tá (-tí) ho	-lá-te (-tí) hain	-lá-te (-tí) ho	-lá-te (-tí) hain	
3. -lá-tá thá } f. -tí thá }	-lá-tá thá } f. tí thín }	-lá-te the } f. -tí thín }	-lá-te the } f. -tí thín }	

The feminine forms will be, for 1. *lá-tí*, etc., pl. *lá-tín*, etc.; for 2. *lá-tí* hain, etc.; for 3. *lá-tí* thá, etc., pl. *lá-tí thín*, etc.

165. C. *Three tenses from the past participle.* 1. *Perfect indefinite*, 'brought.' 2. *Perfect definite*, 'have brought.' 3. *Pluperfect*, 'had brought.'

f.	f.	f.	f.	f.
1. <i>main</i> lá-yá (lá-i) tú lá-yá (lá-i) wuh lá-yá (lá-i)	ham lá-o (-tín)	tum lá-o (-tín)	we lá-o (-tín)	
2. -lá-yá (lá-i) hún -lá-yá (lá-i) hoi -lá-yá (lá-i) ho	-lá-o (-i) hain	-lá-o (-i) ho	-lá-o (-i) hain	
3. -lá-yá thá } f. lá-i thá }	-lá-yá thá } f. lá-i thín }	-lá-o the } f. lá-i thín }	-lá-o the } f. lá-i thín }	

Conjunctive participle, *lá*, *lá-o*, *lá-ke*, *lá-kar*, *lá-karke*, *lá-karkar*, 'having brought.'

Adjective participles: present, *lá-tá hú-d* (f. *lá-ti hú-i*; pl. or inflected, *lá-te hú-e*; f. *lá-ti hú-in*) 'bringing'; past, *lá-yá hú-d* (f. *lá-i hú-i*; pl. or inflected, *lá-e hú-e*; f. *lá-i hú-in*) 'brought.'

Adverbial participle, *láte-hi*, 'immediately on bringing,' 'in the act of bringing.'

Noun of agency, *láne-wáá*, 'a bringer,' 'one who brings.'

166.

PASSIVE VOICE WITH *JÁ-Á*, 'TO GO.'

The passive voice is formed by prefixing the past participle (changeable to agree with a plural or feminine nominative) of any active verb to the tenses of the neuter verb *jánd*, 'to go,' thus, *már-d já-nd*, 'to be beaten;' aorist (or potential), *main már-d já-tín*, 'I may be beaten;' future, *we már-e já(w)enge*, 'they shall be beaten;' *wuh már-i já(w)éti*, 'she will be beaten.' The past participle of *já-nd* is *ga-yá* irregularly (f. *ga-i*, pl. *ga-e*, f. *ga-in*). In other respects it is like *lá-nd*, as follows:—

167.

JÁ-Á, 'to go.'

Infinitive and verbal noun *já-nd*, 'to go,' *já-ne-kd*, *-ke*, *ki*, 'of going.'

A. Root and 2nd sing. imperative, *já*, 'go thou.'

B. Present participle, *já-tá*, f. *já-ti*, pl. *já-tín*, f. *já-té*, 'going.'

C. Past participle, *ga-yá*, f. *ga-i*, pl. *ga-e*, f. *ga-in*, 'gone.'

168. A. Three tenses from the root. 1. *Aorist* (or *potential*), 'may go.' 2. *Future*, 'shall go.'

3. *Imperative*, 'go.' R. *Respectful*, 'be pleased to go,' 'will be pleased to go.'

	f.	f.	f.	f.
1. main <i>já-ún</i>	<i>tú já-(w)ə</i>	<i>wuh já-(w)ə</i>	<i>ham já-(w)ən</i>	<i>tum já-o we já-(w)ən</i>
2. <i>-já-ún-gá(-gi)</i>	<i>-já-(w)ə-gá(-gi)</i>	<i>-já-(w)ə-gá(-gi)</i>	<i>-já-(w)ən-ge(-gin)</i>	<i>-já-(w)ən-ge(-gin)</i>
3. <i>-já-ún</i>	<i>-já</i>	<i>-já-(w)ə</i>	<i>-já-(w)ən</i>	<i>-já-(w)ən</i>
R.	<i>já-iyə, fut. já-iyegá</i>		<i>-já-o</i>	<i>já-iyə</i>

169. B. Three tenses from the present participle. 1. *Present indefinite*, 'would go.' 2. *Present definite*, 'am going.' 3. *Imperfect*, 'was going.'

	f.	f.	f.	f.	f.
1. main <i>já-tá (-ti)</i>	<i>tú já-tá (-ti)</i>	<i>wuh já-tá (-ti)</i>	<i>ham já-tə (-tin)</i>	<i>tum já-te (-tin)</i>	<i>we já-te (-tin)</i>
2. <i>-já-tá (-ti)</i>	<i>hún -já-tá (-ti)</i>	<i>hai -já-tá (-ti)</i>	<i>hain -já-te (-ti)</i>	<i>ho -já-te (-ti)</i>	<i>hain -já-te (-ti)</i>
3. <i>-já-tá thá</i>	<i>-já-tá thá</i>	<i>-já-tá thá</i>	<i>-já-te thə</i>	<i>-já-te thə</i>	<i>-já-te thə</i>
f. <i>-ti thə</i>	<i>f. -ti thə</i>	<i>f. -ti thə</i>	<i>f. -ti thən</i>	<i>f. -ti thən</i>	<i>f. -ti thən</i>

170. C. *Three tenses from the past participle.* 1. *Perfect indefinite, 'gone.'* 2. *Perfect definite, 'have gone.'* 3. *Pluperfect, 'had gone.'*

f.	f.	f.	f.
1. <i>maing</i> <i>ga-yá</i> (<i>ga-i</i>) <i>tú</i> <i>ga-yá</i> (<i>ga-i</i>) <i>wuh</i> <i>ga-yá</i> (<i>ga-i</i>)	<i>ham</i> <i>ga-e</i> (<i>-in</i>)	<i>tum</i> <i>ga-o</i> (<i>-in</i>)	<i>wo</i> <i>ga-o</i> (<i>-in</i>)
2. <i>-ga-yá</i> (<i>ga-i</i>) <i>hún</i> <i>-ga-yá</i> (<i>ga-i</i>) <i>hai</i> <i>-ga-yá</i> (<i>ga-i</i>) <i>hai</i>	<i>-ga-o</i> (<i>-i</i>) <i>hai</i>	<i>-ga-e</i> (<i>-i</i>) <i>ho</i>	<i>-ga-o</i> (<i>-i</i>) <i>hai</i>
3. <i>-ga-yá</i> <i>thá</i> } <i>-ga-yá</i> <i>thá</i> }	<i>-ga-e</i> <i>tho</i> }	<i>-ga-o</i> <i>tho</i> }	<i>-ga-o</i> <i>tho</i> }
f. <i>ga-i</i> <i>thi</i> }	f. <i>ga-i</i> <i>thi</i> }	f. <i>ga-i</i> <i>thi</i> }	f. <i>ga-i</i> <i>thi</i> }

Conjunctive participle, *jd, jd-a, jd-ke, jd-kar, jd-karko, jd-karkar*, 'having gone.'

Adjective participles; present, *jd-tá hú-d* (f. *jd-th hú-i*; pl. or inflected, *jd-to hú-o*; f. *jd-ti hú-in*),

'going;' past, *ga-yá hú-d* (f. *ga-i hú-i*; pl. or inflected, *ga-o hú-o*; f. *ga-i hú-in*), 'gone.'

Adverbial participle, *jd-te-hi*, 'immediately on going,' 'in the act of going.'

Noun of agency, *júne-wáá*, 'a goer,' 'one who goes.'

171. Observe.—The passive voice, formed with the tenses of *jd-nd*, placed after a past participle, is generally used when the agent is unknown, or not specifically referred to. When the agent is known and expressed, it will generally be sufficient to use the past participle alone; see past tenses of *mdr-nd* (at r. 148) and syntax (r. 348, e).

172. Observe also, that *jd-nd* is sometimes added to the roots of verbs, but does not then necessarily give a passive signification: thus, *ho jd-nd*, 'to become;' *so jd-nd*, 'to go to sleep;' *mar jd-nd*, 'to die;' *raá jd-nd*, 'to stop;' *khd jd-nd*, 'to eat up;' *wá jd-nd*, 'to rise up;' *qar jd-nd*, 'to fear;' *qhd jd-nd*, 'to be drowned;' *ghárd jd-nd*, 'to be agitated;' see intensive verbs at r. 211 A.

173. Conjugation of the neuter and auxiliary verb *ho-ná*, 'to be' or 'to become.'

The past participle of this verb is *hú-d* irregularly (f. *hú-i*, pl. *hú-e*, f. *hú-in*). It resembles roots ending in *d* in allowing *w* to be optionally inserted before the *e* and *en* of the aorist (or potential), future, and imperative; but when *w* is not inserted, it may optionally, by a rule peculiar to roots in *a*, drop the *ú* and *e* of the terminations of these tenses (leaving the root *ho* either to combine with the remaining *n* or to stand alone), excepting in the 1st sing. of the future, where it rather drops the *o* of the root, and retains the *ú* of *úngd*.

In the respectful tenses *j* is anomalously inserted before *ye*.

HO-NÁ, 'to be' or 'to become.'

Infinitive and verbal noun, *ho-ná*, 'to be,' *ho-ne ká*, *-ka*, *-kí*, 'of being.'

A. Root and 2nd sing. imperative, *ho*, 'be thou.'

B. Present participle, *ho-tá*, f. *ho-tí*, pl. *ho-te*, f. *ho-tin*, 'being.'

C. Past participle, *hú-d*, f. *hú-i*, pl. *hú-e*, f. *hú-in*, 'been.'

174. A. *Three tenses from the root.* 1. *Aorist* (or *potential*), 'may be.' 2. *Future*, 'shall be.'

3. *Imperative*, 'be.' R. *Respectful*, 'be pleased to be,' 'will be pleased to be.'

1. main <i>ho-ún</i> } <i>tú ho-(w)e</i> }	ham <i>ho-(w)en</i> }	tum <i>ho-o</i> }	we <i>ho-(w)en</i> }
or <i>hon</i> } or <i>ho</i> }	or <i>ho</i> }	or <i>ho</i> }	or <i>hon</i> }
2. - <i>ho-úngá</i> } - <i>ho-(w)egá</i> }	- <i>ho-(w)enge</i> }	- <i>ho-oge</i> }	- <i>ho-(w)enge</i> }
or <i>hún-gá</i> } or <i>ho-gá</i> }	or <i>honge</i> }	or <i>ho-ge</i> }	or <i>honge</i> }
3. - <i>ho-ún</i> or <i>hon</i> - <i>ho</i>	- <i>ho-(w)en</i> or <i>hon</i>	- <i>ho-o</i> or <i>ho</i>	- <i>ho-(w)en</i> or <i>hon</i>
R.	<i>hú-j-ye</i> , fut. <i>hú-j-iyegá</i>	<i>hú-j-ye</i>	

175. B. *Three tenses from the present participle.* 1. *Present indefinite*, 'would be,' 'used to be.'

2. *Present definite*, 'am.' 3. *Imperfect*, 'was,' 'was becoming.'

f.	f.	f.	f.
1. <i>main</i> ho-tá (-tí) há-n	tú ho-tá (-tí)	ham ho-te (-tín)	tum ho-te (-tín) <i>we</i> ho-te (-tín) f.
2. -ho-tá (-tí) há-n	-ho-tá (-tí) hai	-ho-te (-tí) hai-n	-ho-te (-tí) ho -ho-te (-tí) hai-n
3. -ho-tá thá }	-ho-tá thá }	-ho-te the }	-ho-te the }
f. -tí thí }	f. -tí thí }	f. -tí thín }	f. -tí thín }

176. C. *Three tenses from the past participle.* 1. *Perfect indefinite*, 'became.' 2. *Perfect definite*, 'have become.' 3. *Pluperfect*, 'had become.'

f.	f.	f.	f.
1. <i>main</i> hú-d (hú-i) tú hú-d (hú-i)	wuh hú-d (hú-i)	ham hú-o (hú-in)	tum hú-o (hú-in) <i>we</i> hú-o (hú-in) f.
2. -hú-d (-i) há-n	-hú-d (-i) hai	-hú-o (-i) hai-n	-hú-o (-i) ho -hú-o (-i) hai-n
3. -hú-d thá }	-hú-d thá }	-hú-o the }	-hú-o the }
f. hú-i thí }	f. hú-i thí }	f. hú-i thín }	f. hú-i thín }

Conjunctive participle, *ho*, *hú-o*, *ho-ke*, *ho-kar*, *ho-karke*, *ho-karkar*, 'having been.'

Adjective participles; present, *ho-tá hú-d* (f. *ho-tí hú-i*; pl. or inflected, *ho-te hú-o*; f. *ho-tí hú-in*) 'being;' past, *hú-d* (f. *hú-i*; pl. or inflected, *hú-o*; f. *hú-in*) 'been.'

Adverbial participle, *hote-hí*, 'immediately on being,' 'in the act of being.'

Noun of agency, *hona-wáda*, 'one who is.'

177. The verb *mar-ná*, 'to die,' is like *ho-ná* in making *má-d* (f. *má-i*, pl. *má-e*, f. *má-tā*) in past participle, as if the root were *má* (from Sanskrit *mri*, Prākṛit *mu*). Hence the tenses from the past participle will be like those from the past part. of *ho-ná*. In other respects *mar-ná* is quite regular, like *bol-ná*: thus, aorist (or potential), *mar-ūn*, -e, -e; -en, -o, -en: indefinite, *mar-tá*, etc.

178. Observe, that the aorist (or potential), future, and present indefinite of *ho-ná* are occasionally, but rarely, joined as auxiliaries to the present and past participles of any verb. This adds six tenses to the nine already specified as belonging to all verbs; but as these tenses are rarely met with, it will be sufficient to indicate them under *bol-ná*, as follows:—

Three additional tenses from the present participle.

1. *Present aorist*, 'I may be speaking,' *maiṅ bol-tá ho-ūn* or *hon* tú bol-tá ho-(w)e or ho, etc.
2. *Present future*, 'I shall be speaking,' *maiṅ bol-tá ho-ūn-gá* or *húngá* tú bol-tá ho-(w)egá or ho-gá.
3. *Present conditional*, 'had I been speaking,' *maiṅ bol-tá ho-tá* tú bol-tá ho-tá, etc.

Three additional tenses from the past participle.

1. *Past aorist*, 'I may have spoken,' *maiṅ bol-d ho-ūn* or *hon* tú bol-d ho-(w)e or ho, etc.
2. *Past future*, 'I shall or will have spoken,' *maiṅ bol-d ho-ūngá* or *húngá* tú bol-d ho-(w)egá or ho-gá.
3. *Past conditional*, 'had I spoken,' *maiṅ bol-d hotá* tú bol-d ho-tá, etc.

Of these six tenses the past future is the one most likely to occur.

179.

Conjugation of the active verb *kar-ná*, 'to do,' 'to make.'

The past participle is *kí-gá* irregularly (f. *kí*, pl. *kí-e*, f. *kí-tā*). In other respects it is regular, but *j* is inserted before the *eye* and *iyegá* of the respectful tenses, as in the case of *ho-ná*. *Kariye*, *kariyo*, however, occur.

Infinitive and verbal noun, *kar-na*, 'to do,' *kar-ne ka*, -*ke*, -*ki*, 'of doing.'

A. Root and 2nd sing. imperative, *kar*, 'do thou.'

B. Present participle, *kar-tá*, f. *kar-ti*, pl. *kar-te*, f. *kar-tin*, 'doing.'

C. Past participle, *ki-y-á*, f. *ki*, pl. *ki-e*, f. *kin*, 'done.'

A. *Three tenses from the root.* 1. *Aorist* (or *potential*), 'may do.' 2. *Future*, 'shall do.'

3. *Imperative*, 'do.' B. *Respectful*, 'be pleased to do,' 'will be pleased to do.'

f.	f.	f.	f.	f.
1. <i>main kar-ún</i>	<i>tú kar-e</i>	<i>wuh kar-e</i>	<i>ham kar-en</i>	<i>tum kar-o</i>
2. - <i>kar-úngá</i> (- <i>gi</i>)	- <i>kar-egd</i> (- <i>gi</i>)	- <i>kar-egd</i> (- <i>gi</i>)	- <i>kar-enge</i> (- <i>gin</i>)	- <i>kar-oge</i> (- <i>gin</i>)
3. - <i>kar-ún</i>	- <i>kar</i>	- <i>kar-e</i>	- <i>kar-en</i>	- <i>kar-o</i>
B.	<i>ki-j-ige</i> , fut. <i>ki-j-iyegá</i>		- <i>kar-en</i>	- <i>kar-og</i>
			<i>ki-j-iyog</i>	

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181. B. *Three tenses from the present participle.* 1. *Present indefinite*, 'would do.' 2. *Present definite*, 'am doing.' 3. *Imperfect*, 'was doing.'

f.	f.	f.	f.	f.
1. <i>main kar-tá</i> (- <i>ti</i>)	<i>tú kar-tá</i> (- <i>ti</i>)	<i>wuh kar-tá</i> (- <i>ti</i>)	<i>ham kar-te</i> (- <i>tin</i>)	<i>tum kar-te</i> (- <i>tin</i>)
2. - <i>kar-tá</i> (- <i>ti</i>) <i>hún</i>	- <i>kar-tá</i> (- <i>ti</i>) <i>hai</i>	- <i>kar-tá</i> (- <i>ti</i>) <i>hai</i>	- <i>kar-te</i> (- <i>ti</i>) <i>ho</i>	- <i>kar-te</i> (- <i>ti</i>) <i>hai</i>
3. - <i>kar-tá</i> <i>thá</i>	- <i>kar-tá</i> <i>thá</i>	- <i>kar-tá</i> <i>thá</i>	- <i>kar-te</i> <i>the</i>	- <i>kar-te</i> <i>the</i>
f. - <i>ti</i> <i>thi</i>	f. - <i>ti</i> <i>thi</i>	f. - <i>ti</i> <i>thi</i>	f. - <i>ti</i> <i>thin</i>	f. - <i>ti</i> <i>thin</i>

182. C. *Three tenses from the past participle.* 1. *Perfect indefinite*, 'done.' 2. *Perfect definite*, 'have done.' 3. *Pluperfect*, 'had done.'

	f.	f.	f.
1. <i>main</i> ne <i>ki-yá</i> (<i>ki</i>) <i>tú</i> ne <i>ki-yá</i> (<i>ki</i>) <i>us</i> ne <i>ki-yá</i> (<i>ki</i>)		<i>ham</i> ne <i>ki-yá</i> (<i>ki</i>) <i>tum</i> ne <i>ki-yá</i> (<i>ki</i>) <i>unhon</i> ne <i>ki-yá</i> (<i>ki</i>)	f.
2. - <i>ki-yá</i> (<i>ki</i>) <i>hai</i> - <i>ki-yá</i> (<i>ki</i>) <i>hai</i> - <i>ki-yá</i> (<i>ki</i>) <i>hai</i>	- <i>ki-yá</i> (<i>ki</i>) <i>hai</i>	- <i>ki-yá</i> (<i>ki</i>) <i>hai</i>	- <i>ki-yá</i> (<i>ki</i>) <i>hai</i>
3. - <i>ki-yá</i> <i>thá</i> } f. <i>ki</i> <i>thi</i> }	- <i>ki-yá</i> <i>thá</i> } f. <i>ki</i> <i>thi</i> }	- <i>ki-yá</i> <i>thá</i> } f. <i>ki</i> <i>thi</i> }	- <i>ki-yá</i> <i>thá</i> } f. <i>ki</i> <i>thi</i> }

N.B.—The above forms only hold good when the object is masc. or fem. sing.; see note to r. 148.

Conjunctive participle, *kar*, *ki-e*, *kar-ke*, *kar-kar*, 'having done.'

Adjective participles; present, *kar-tá hú-á* (f. *kar-tí hú-i*; pl. or inflected, *kar-te hú-e*; f. *kar-tí hú-in*) 'doing'; past, *ki-yá hú-á* (f. *ki hú-i*; pl. or inflected, *ki-e hú-e*; f. *ki hú-in*) 'done.'

Adverbial participle, *kar-te-hi*, 'immediately on doing,' 'in the act of doing.'

Noun of agency, *kar-ne-wáá*, 'a doer,' 'one who does.'

183. Observe—*Kar-ne* is of constant use compounded with nouns, with which its meaning must be made to blend: thus, *qatí kar-ne*, 'to make killing,' i.e., 'to kill'; *ma'liam kar-ne*, 'to perceive'; *shádi k.*, 'to marry'; *mauqúf k.*, 'to stop'; *daryáfi k.*, 'to discover'; *kam k.*, 'to lessen'; *shurá k.*, 'to begin'; *chhofá k.*, 'to diminish.'

184. It also forms a frequentative compound after a past participle (see r. 219 A); as *jd-yá kar-ne*, 'to go frequently'; *ákh-d k.*, 'to look frequently'; *ki-yá k.*, 'to do frequently.'

185.

Conjugation of the active verb *de-ná*, 'to give.'

The past participle is *di-yá* irregularly (f. *di*, pl. *di-e*, f. *dín*). The respectful tenses follow the analogy of *kar-ná* and *ko-ná*, the root becoming *di* before the terminations.

186. Observe.—When a root ends in *e*, the letter *w* may be inserted before the *e* and *en* of the aorist (or potential), future, and imperative, or the *w* may be omitted, in which case the final *e* of the root is also dropped.

DE-NÁ, 'to give.'

Infinitive and verbal noun, *de-ná*, 'to give,' *de-ne ká*, *-ko*, *-ki*, 'of giving.'A. Root and 2nd sing. imperative, *de*, 'give thou.'B. Present participle, *de-tá*, f. *de-ti*, pl. *de-te*, f. *de-tín*, 'giving.'C. Past participle, *di-yá*, f. *di*, pl. *di-e*, f. *dín*, 'given.'

187. A. *Three tenses from the root.* 1. *Aorist* (or *potential*), 'may give.' 2. *Future*, 'shall give.'

3. *Imperative*, 'give.' R. *Respectful*, 'be pleased to give,' 'will be pleased to give.'

1. main <i>de-ún</i> or <i>dún</i> } } or <i>de</i> }	<i>tú de-w-e</i> } } or <i>de</i> }	<i>hám de-w-en</i> } } or <i>den</i> }	<i>tum de-o</i> } } or <i>do</i> }	<i>wá de-w-en</i> } } or <i>den</i> }
2. - <i>de-úngá</i> } or <i>dúngá</i> }	- <i>devegá</i> } or <i>degá</i> }	- <i>dewege</i> } or <i>denge</i> }	- <i>de-ogo</i> } or <i>doge</i> }	- <i>dewege</i> } f. <i>-gín</i> or <i>denge</i> }
3. - <i>de-ún</i> or <i>dún</i> - <i>de</i>	- <i>dewe</i> or <i>de</i>	- <i>deweg</i> or <i>den</i>	- <i>deo</i> or <i>do</i>	- <i>dewen</i> or <i>den</i>
R.	<i>di-j-ye</i> fut. <i>di-j-iyegá</i>			<i>di-j-iyó</i>

188. B. *Three tenses from the present participle.* 1. Present indefinite, 'would give.' 2. Present definite, 'am giving.' Imperfect, 'was giving.'

f.	f.	f.	f.
1. <i>mān̄ de-tá (-ti) tú de-tá (-ti) wuh̄ de-tá (-ti)</i>	<i>ham de-to (-tin) tum de-to (-tin)</i>	<i>we de-to (-tin)</i>	
2. <i>-de-tá (-ti) hún̄ -de-tá (-ti) hai -de-to (-ti) ho -de-to (-ti) hai</i>	<i>-de-to the } -de-to the }</i>	<i>-de-to the }</i>	
3. <i>-de-tá thá } f. -ti thá }</i>	<i>f. -ti thín }</i>	<i>f. -ti thín }</i>	

189. C. *Three tenses from the past participle.* 1. Perfect indefinite, 'given.' 2. Perfect definite, 'have given.' 3. Pluperfect, 'had given.'

f.	f.	f.	f.
1. <i>mān̄ ne di-yá (di) tú ne di-yá (di) wa ne di-yá (di)</i>	<i>ham ne di-yá (di) tum ne di-yá (di) unhon̄ ne di-yá (di)</i>		
2. <i>-di-yá (di) hai -di-yá (di) hai -di-yá (di) hai</i>	<i>-di-yá (di) hai -di-yá (di) hai -di-yá (di) hai</i>		
2. <i>-di-yá thá } f. di thá }</i>	<i>-di-yá thá } f. di thá }</i>		

N.B.—The above forms only hold good when the object is masc. or fem. singular; see note to r. 148.

Conjunctive participle, *de, di-e, de-to, de-kar, de-karke, de-karkar*, 'having given.'

Adjective participles; present, *de-tá hú-d* (f. *de-ti hú-i*; pl. or inflected, *de-to hú-o*; f. *de-ti hú-in*), 'giving'; past, *di-yá hú-d* (f. *di hú-i*; pl. or inflected, *di-o hú-o*; f. *di hú-in*), 'given.'

Adverbial participle, *de-to hi*, 'immediately on giving,' 'in the act of giving.'

Noun of agency, *dene-wúld*, 'a giver,' 'one who gives.'

190.

Conjugation of the active verb *le-ná*, 'to take.'

The past participle is *li-y-d* irregularly (f. *li*, pl. *li-a*, f. *lin*). The respectful tenses follow the analogy of *kar-ná*, *ho-ná*, and *de-ná*.

LE-NÁ, 'to take.'

Infinitive and verbal noun, *le-ná*, 'to take,' *le-ne ká*, *-ka*, *-ki*, 'of taking.'

A. Root and 2nd sing. imperative, *le*, 'take thou.'

B. Present participle, *le-tá*, f. *le-ti*, pl. *le-te*, f. *le-tin*, 'taking.'

C. Past participle, *li-y-d*, f. *li*, pl. *li-a*, f. *lin*, 'taken.'

191. A. *Three tenses from the root.* 1. *Aorist* (or *potential*), 'may take.' 2. *Future*, 'shall take.'

3. *Imperative*, 'take.' R. *Respectful*, 'be pleased to take,' 'will be pleased to take.'

1. main	<i>le-ún</i>	<i>tu le-w-e</i>	<i>wuh le-w-e</i>	<i>ham le-w-en</i>	<i>tum le-o</i>	<i>we le-w-en</i>
	or <i>lún</i>	or <i>le</i>	or <i>le</i>	or <i>len</i>	or <i>lo</i>	or <i>len</i>
2. -	<i>le-ungá</i>	<i>-le-w-egá</i>	<i>-le-w-egá</i>	<i>-le-w-enge</i>	<i>-le-oge</i>	<i>-le-w-enge</i>
	or <i>lúngá</i>	or <i>le-gá</i>	or <i>le-gá</i>	or <i>le-ge</i>	or <i>lo-ge</i>	or <i>le-ge</i>
						f. <i>-gin</i>
3. -	<i>le-ún</i> or <i>lún</i>	<i>-le</i>	<i>-le-w-e</i> or <i>le</i>	<i>-le-w-en</i> or <i>len</i>	<i>-le-o</i> or <i>lo</i>	<i>-le-w-en</i> or <i>len</i>
R.			<i>li-j-iyegá</i>		<i>li-j-iyó</i>	

192. B. *Three tenses from the present participle.* 1. *Present indefinite*, 'would take.' 2. *Present definite*, 'am taking.' 3. *Imperfect*, 'was taking.'

f.	f.	f.	f.	f.
1. <i>main</i> lo-tá (-ti) tú lo-tá (-ti) wuh lo-tá (-ti)	ham lo-to (-ti) tum lo-to (-ti) we lo-to (-ti)			
2. - lo-tá (-ti) hán - lo-tá (-ti) hai	- lo-to (-ti) hai - lo-to (-ti) ho			
3. - lo-tá thá } f. -ti thi }	- lo-tá thá } f. -ti thin }			- lo-to the } f. -ti thin }

193. C. *Three tenses from the past participle.* 1. *Perfect indefinite*, 'taken.' 2. *Perfect definite*, 'have taken.' 3. *Pluperfect*, 'had taken.'

f.	f.	f.	f.	f.
1. <i>main</i> ne li-yá (li) tú ne li-yá (li) us ne li-yá (li)	ham ne li-yá (li) tum ne li-yá (li) umhon ne li-yá (li)			
2. - li-yá (li) hai - li-yá (li) hai	- li-yá (li) hai - li-yá (li) hai			
3. - li-yá thá } f. li thi }	- li-yá thá } f. li thi }			- li-yá thá } f. li thi }

Observe.—The above forms only hold good when the object is masc. or fem. singular; see note to r. 148.

Conjunctive participle, *le*, *li-e*, *le-ke*, *le-kar*, *le-karke*, *le-karkar*, 'having taken.'

Adjective participles; present, *le-tá hú-d* (f. *le-tí hú-t*; pl. or inflected, *le-te hú-e*; f. *le-tí hú-ín*), 'taking'; past, *li-yá hú-d* (f. *li hú-t*; pl. or inflected, *li-e hú-e*; f. *li hú-ín*), 'taken.'

Adverbial participle, *lete-hí*, 'immediately on taking,' 'in the act of taking.'

Noun of agency, *lene-wáldá*, 'a taker,' 'one who takes.'

194. Observe, that the regular form of the past participle of the verb *pi-ná*, 'to drink,' will be *piy-d* (f. *pi*, pl. *pi-e*, f. *pi-n*), like the irregular forms of *kar-ná*, *de-ná*, and *le-ná*. *Pi-ná* also inserts *j* before the *iye* and *iyo* of the respectful imperative, and optionally before *iye-gá*.

195. Remember, therefore, that the following six verbs (last conjugated) form their past participles irregularly: thus —

	SINGULAR.		PLURAL.	
	MASC.	FEM.	MASC.	FEM.
<i>já-ná</i> , 'to go'	<i>gay-d</i>	<i>ga-t</i>	<i>ga-e</i>	<i>ga-ín</i>
<i>ho-ná</i> , 'to be'	<i>hú-d</i>	<i>hú-t</i>	<i>hú-e</i>	<i>hú-ín</i>
<i>mar-ná</i> , 'to die'	<i>má-d</i>	<i>má-t</i>	<i>má-e</i>	<i>má-ín</i>
<i>kar-ná</i> , 'to do'	<i>kíy-d</i>	<i>kí</i>	<i>kí-e</i>	<i>kín</i>
<i>de-ná</i> , 'to give'	<i>diy-d</i>	<i>dí</i>	<i>dí-e</i>	<i>dín</i>
<i>le-ná</i> , 'to take'	<i>liy-d</i>	<i>lí</i>	<i>lí-e</i>	<i>lín</i>

196. Remember also, that the following five take *jiye* and *ji'yo* (liable to be contracted, excepting in the case of *ho-ná*, into *je* and *j'o*) in the respectful imperative :—

<i>ho-ná</i> , 'to be'	<i>há-jiye</i> , 'be pleased to become.'
<i>kar-ná</i> , 'to do'	<i>kí-jiye</i> , 'be pleased to do.'
<i>de-ná</i> , 'to give'	<i>di-jiye</i> , 'be pleased to give.'
<i>le-ná</i> , 'to take'	<i>li-jiye</i> , 'be pleased to take.'
<i>pi-ná</i> , 'to drink'	<i>pí-jiye</i> , 'be pleased to drink.'

197. Observe.—Disyllabic roots enclosing a short *a* in the second syllable, drop this *a* in the tenses formed from the root and past participle: thus—

	AORIST (OR POTENTIAL).	PAST PARTICIPLE.
<i>nikál-ná</i> , 'to issue'	<i>nikl-ún</i>	<i>nikl-á</i>
<i>pakar-ná</i> , 'to seize'	<i>pakr-ún</i>	<i>pakr-á</i>
<i>baras-ná</i> , 'to rain'	<i>bars-ún</i>	<i>bars-á</i>
<i>guzar-ná</i> , 'to pass'	<i>guzr-ún</i>	<i>guzr-á</i>

INFINITIVE.	PRESENT PARTICIPLE.	PAST PARTICIPLE.	AORIST (OR POTENTIAL).	FUTURE.	RESPECTFUL.
<i>bāndh-nā</i> , v.a. 'to bind'	<i>bāndh-tā</i>	<i>bāndh-d</i>	<i>bāndh-ūn</i> , e, e, en, o, en	<i>bāndh-ūngā</i>	<i>bāndh-iye</i>
<i>chuk-nā</i> , v.n. 'to finish'	<i>chuk-tā</i>	<i>chuk-d</i>	<i>chuk-ūn</i> , e, e, en, o, en	<i>chuk-ūngā</i>	
<i>ḍāl-nā</i> , v.a. 'to throw'	<i>ḍāl-tā</i>	<i>ḍāl-d</i>	<i>ḍāl-ūn</i> , e, e, en, o, en	<i>ḍāl-ūngā</i>	<i>ḍāl-iye</i>
<i>dekh-nā</i> , v.a. 'to see'	<i>dekh-tā</i>	<i>dekh-d</i>	<i>dekh-ūn</i> , e, e, en, o, en	<i>dekh-ūngā</i>	<i>dekh-iye</i>
<i>jān-nā</i> , v.a. 'to know'	<i>jān-tā</i>	<i>jān-d</i>	<i>jān-ūn</i> , e, e, en, o, en	<i>jān-ūngā</i>	<i>jān-iye</i>
<i>kah-nā</i> , v.a. 'to say'	<i>kah-tā</i>	<i>kah-d</i>	<i>kah-ūn</i> , e, e, en, o, en	<i>kah-ūngā</i>	<i>kah-iye</i>
<i>lag-nā</i> , v.n. 'to begin'	<i>lag-tā</i>	<i>lag-d</i>	<i>lag-ūn</i> , e, e, en, o, en	<i>lag-ūngā</i>	<i>lag-iye</i>
<i>pā-nā</i> , v.a. 'to find'	<i>pā-tā</i>	<i>pā-yā</i>	<i>pā-ūn</i> , e, e, en, o, en	<i>pā-ūngā</i>	<i>pā-iye</i>
<i>rakh-nā</i> , v.a. 'to place'	<i>rakh-tā</i>	<i>rakh-d</i>	<i>rakh-ūn</i> , e, e, en, o, en	<i>rakh-ūngā</i>	<i>rakh-iye</i>
<i>sak-nā</i> , v.n. 'to be able'	<i>sak-tā</i>	<i>sak-d</i>	<i>sak-ūn</i> , e, e, en, o, en	<i>sak-ūngā</i>	
<i>sun-nā</i> , v.a. 'to hear'	<i>sun-tā</i>	<i>sun-d</i>	<i>sun-ūn</i> , e, e, en, o, en	<i>sun-ūngā</i>	<i>sun-iye</i>

a. Remember that the following verbs are neuter, and therefore not susceptible of *ne* (see rr. 143, 439): *bol-nā*, 'to speak'; *bhūl-nā*, 'to forget'; *chuk-nā*, 'to finish'; *ḍar-nā*, 'to fear'; *lag-nā*, 'to fight'; *lā-nā*, 'to bring.'

199. *Rules for converting neuter verbs into actives or causals,
and into double causals.*

Observe, in the following lists some active verbs (marked v.a.) are included under the head of neuters. These are made doubly active or simply causal by the same affixes which are employed to make neuter verbs active.

200. Rule I.—To form an active or causal verb out of a neuter, add long *á* to the root; and to form a double causal, insert *w* before this long *á*: thus, *pak-ná*, 'to be cooked,' 'to ripen;' *paká-ná*, 'to cook,' 'to make ripe;' *pakwá-ná*, 'to cause to cook,' etc.

201.

Other examples.

NEUTER.	ACTIVE OR CAUSAL.	DOUBLE CAUSAL.
<i>uṭh-ná</i> , 'to rise up'	<i>uṭhá-ná</i>	<i>uṭhwá-ná</i>
<i>bach-ná</i> , 'to be saved'	<i>bachá-ná</i>	<i>bachwá-ná</i>
<i>ban-ná</i> , 'to be made'	<i>baná-ná</i>	<i>banwá-ná</i>
<i>bujh-ná</i> , 'to be extinguished'	<i>bujhá-ná</i>	<i>bujhwá-ná</i>
<i>pahunch-ná</i> , 'to arrive'	<i>pahunchá-ná</i>	<i>pahunchwá-ná</i>
<i>parh-ná</i> , 'to read'	<i>parhá-ná</i>	<i>parhwá-ná</i>
<i>pair-ná</i> , 'to swim'	<i>pairá-ná</i>	
<i>jal-ná</i> , 'to burn'	<i>jalá-ná</i>	<i>jalwá-ná</i>
<i>daur-ná</i> , 'to run'	<i>daurá-ná</i>	
<i>sun-ná</i> , 'to hear'	<i>suná-ná</i>	<i>sunwá-ná</i>
<i>lag-ná</i> , 'to be applied'	<i>lagá-ná</i>	<i>lagwá-ná</i>
<i>mil-ná</i> , 'to be united'	<i>milá-ná</i>	<i>milwá-ná</i>
<i>hil-ná</i> , 'to move'	<i>hilá-ná</i>	<i>hilwá-ná</i>

202. N.B. Dissyllabic roots, enclosing a short *a* in both syllables, drop this vowel from the second syllable in forming the active, but not necessarily in the double causal:—

<i>pakar-ná</i> , 'to seize'	<i>pakrá-ná</i>	<i>pakarwá-ná</i>
<i>chamak-ná</i> , 'to shine'	<i>chamká-ná</i>	
<i>samajh-ná</i> (v.a.) 'to understand'	<i>samjhá-ná</i>	<i>samajhwá-ná</i>

NEUTER.	ACTIVE OR CAUSAL.	DOUBLE CAUSAL.
<i>sarak-ná</i> , 'to move'	<i>sarká-ná</i>	<i>sarakwá-ná</i>
<i>lařak-ná</i> , 'to hang'	<i>lařká-ná</i>	<i>lařakwá-ná</i>

203. Rule II.—Monosyllabic roots of neuter verbs enclosing long vowels or diphthongs between two consonants generally substitute a short vowel (*i* being substituted for *á*, *í*, and *e*; and *u* for *ú* and *o*) before adding *á* to form actives, and before adding *wá* to form double causals; ex. gr.—

<i>bol-ná</i> , 'to speak'	<i>bulá-ná</i>	<i>bulwá-ná</i>
<i>bhul-ná</i> , 'to forget'	<i>bhulá-ná</i>	<i>bhulwá-ná</i>
<i>bhej-ná</i> (v. a.), 'to send'	<i>bhijá-ná</i>	<i>bhijwá-ná</i>
<i>bhig-ná</i> , 'to be wet'	<i>bhigá-ná</i> *	<i>bhigwá-ná</i>
<i>jág-ná</i> , 'to be awake'	<i>jagá-ná</i>	<i>jagwá-ná</i>
<i>đub-ná</i> , 'to drown'	<i>đubá-ná</i> *	<i>đubwá-ná</i>
<i>leř-ná</i> , 'to lie down'	<i>liřá-ná</i>	<i>liřwá-ná</i>

204. Observe.—Roots ending in vowels, after shortening the final vowel, according to r. 203, generally add *l* to the root, which with *á* and *wá* makes *lá* for causals, and *lwá* for double causals :—

<i>pi-ná</i> (v. a.), 'to drink'	<i>pilá-ná</i>	<i>piłwá-ná</i>
<i>jí-ná</i> , 'to live'	<i>jilá-ná</i>	<i>jiłwá-ná</i>
<i>de-ná</i> (v. a.), 'to give' †	<i>dilá-ná</i>	<i>diłwá-ná</i>
<i>dho-ná</i> (v. a.), 'to wash'	<i>dhulá-ná</i>	<i>dhulwá-ná</i>
<i>ro-ná</i> , 'to weep'	<i>rulá-ná</i>	<i>rułwá-ná</i>
<i>so-ná</i> , 'to sleep'	<i>sulá-ná</i>	<i>sułwá-ná</i>
<i>khá-ná</i> (v. a.) 'to eat'	<i>khilá-ná</i>	<i>khilwá-ná</i>

205. Observe.—*Nahá-ná*, 'to bathe,' drops the final vowel of the root before *lá*, but shortens it before *lwá*: thus, *nahlá-ná*, 'to cause to bathe,' *naha-lwá-ná*, 'to cause to be bathed.'

* These two neuter verbs have also the irregular active forms *đubo-ná*, 'to immerse,' and *bhigo-ná*, 'to make wet.'

† But *le-ná*, 'to take,' makes only *liwá-ná*.

206. Some roots ending in consonants add either *á* or *lá*: thus,

<i>baiṭh-ná</i> , 'to sit'	<i>biṭhá-ná*</i> or <i>biṭhlá-ná</i>
<i>dekh-ná</i> (v.a.), 'to see'	<i>dikhá-ná</i> or <i>dikhlá-ná</i>
<i>sikh-ná</i> (v.a.), 'to learn'	<i>sikhá-ná</i> or <i>sikhlá-ná</i>

207. *Kah-ná* (v.a.), 'to say,' makes *kahá-ná* and *kahlá-ná*, 'to cause to say,' 'to call;' and is peculiar in allowing a neuter or passive sense to its causal: thus, *kahá-tá hai* or *kahlá-tá hai*, 'he is called.'

208. Rule III.—Roots of neuter verbs enclosing short vowels generally lengthen those vowels to form actives or causals; and in consequence of the lengthening of the radical vowel, dispense with the addition of *á*. In the double causal the radical vowel is not lengthened, and *wá* is therefore added:—

NEUTER.	ACTIVE OR CAUSAL.	DOUBLE CAUSAL.
<i>bandh-ná</i> , 'to be tied'	<i>bándh-ná</i>	<i>bandhwá-ná</i>
<i>pál-ná</i> , 'to be nourished'	<i>pál-ná</i>	<i>palwá-ná</i>
<i>kaṭ-ná</i> , 'to be cut'	<i>kát-ná</i>	<i>kaṭwá-ná</i>
<i>khul-ná</i> , 'to open'	<i>khol-ná</i>	<i>khulwá-ná</i>
<i>ghul-ná</i> , 'to dissolve'	<i>ghol-ná</i>	<i>ghulwá-ná</i>
<i>lad-ná</i> , 'to be loaded'	<i>lád-ná</i>	<i>ladwá-ná</i>
<i>mar-ná</i> , 'to die'	<i>már-ná</i>	<i>marwá-ná</i>
<i>nikál-ná</i> , 'to come out'	<i>nikál-ná</i>	<i>nikalwá-ná</i>

209. The following are anomalously formed:

NEUTER.	ACTIVE.	DOUBLE CAUSAL.
<i>bik-ná</i> , 'to be sold'	<i>bech-ná</i> , 'to sell'	<i>bikwá-ná</i>
<i>phaṭ-ná</i> , 'to be torn'	<i>phár-ná</i> or <i>phará-ná</i>	
<i>phúṭ-ná</i> , 'to be split'	<i>phor-ná</i> , 'to split'	<i>phurwá-ná</i>
<i>ṭúṭ-ná</i> , 'to be broken'	<i>ṭor-ná</i> , 'to break'	<i>ṭurwá-ná</i>
<i>chhuṭ-ná</i> , 'to go off'	<i>chhor-ná</i> ,* 'to let off'	<i>chhurwá-ná</i>
<i>rah-ná</i> , 'to remain'	<i>rakh-ná</i> ,* 'to place'	<i>rakhwá-ná</i>

* Also *baiṭhá-ná* and *baiṭhlá-ná*; also *chhurá-ná* and *rakhá-ná*.

210.

COMPOUND VERBS.

1st. *From the root.*

Three kinds are formed from the root by prefixing an unconjugated root to a conjugated verb.

211 A. INTENSIVES.—These are more forcible than a simple verb, and the peculiarity of them is that the unconjugated root, which comes first in the compound, conveys the main idea, whilst the conjugated verb at the end generally merges its own sense in that idea, but at the same time gives force to it, like an adverb or emphatic particle in English: thus—

uṭhā-dená, 'to set up.'

á-jána, 'to come suddenly.'

ban-ána, 'to be performed,' 'to succeed.'

ban-jána, 'to be made,' 'to become.'

pi-jána or *pi-lená*, 'to drink off or up.'

rakh-lená, 'to lay by.'

rakh-dená, 'to set down,' 'to place.'

so-jána, 'to go to sleep.'

kát-dálná, 'to cut off.'

kah-dená, 'to speak out.'

khá-jána, 'to eat up.'

kho-dená, 'to squander away.'

gár-dená, 'to bury.'

gir-parná, 'to fall down.'

girá-dená, 'to throw down.'

le-jána, 'to take or carry away,' 'to convey.'

le-ána, 'to bring along.'

le-lená, 'to take hold of,' 'to seize.'

már-dálná, 'to kill outright.'

nikál-dená, 'to turn out.'

ho-jána or *ho-rahná*, 'to become.'

212 B. POTENTIALS;—expressing ability to do anything.

Formed by prefixing an unconjugated root to the verb *sak-ná*, 'to be able:' thus—

já-sakná, 'to be able to go.'

kar-sakná, 'to be able to do.'

likh-sakná, 'to be able to write.'

213. They may also serve the purpose of a potential mood: thus, *main kar sak-tá hún*, 'I can do.'

214 C. COMPLETIVES;—expressing completion of an action. Formed by prefixing an unconjugated root to the verb *chuk-ná*, 'to be finished:' thus—

pí-chukná, 'to have done drinking.'

khá-chukná, 'to have done eating.'

main kah-chuk-d, 'I have done saying,' or 'I have already said.'

215. They may also serve the purpose of a future perfect: thus, *jab main likh chukungá*, 'when I shall have done writing,' or 'when I shall have written.'

2ndly. *From the present participle.*

216 A. CONTINUATIVES;—expressing continuous action. Formed by joining a present participle to the verbs *já-ná*, 'to go,' and *rah-ná*, 'to remain.' The present participle must agree with the nominative in gender and number: thus—

bol-tá já-ná, 'to go on speaking.'

parh-te já-te hain, 'they go on reading.'

d-tá já-tá rah-ná, 'to keep coming and going.'

ro-tí rah-tí hai, 'she goes on weeping.'

217 B. STATISTICALS;—expressing motion whilst in the *state* of doing anything. Formed by joining an inflected present participle to a verb of motion. The present participle must always be in the inflected state, the postposition *men* (denoting 'in the state of') being understood: thus—

gá-tə dtí hai, 'she comes singing' (i.e. 'in the state of singing').
ro-tə daur-tá hai, 'he runs weeping' (i.e. 'in a weeping condition').

218. Observe.—From the above description it is clear that Continuatives and Statisticals are not strictly compound verbs, but rather phrases in which the present participle is used either adjectively or adverbially.

3rdly. *From the past participle.*

219. A. FREQUENTATIVES;—expressing repeated or habitual action. Formed by joining an uninflected past participle to the tenses of the verb *kar-ná*; thus—

d-yá kar-ná, 'to make a practice of coming.'

d-yá já-yá kar-tá, 'he keeps constantly coming and going.'

bol-d kar-tí hai, 'she speaks frequently.'

já-yá kar-ná, 'to go frequently.'

kí-yá kar-ná, 'to do frequently.'

lkh-d kar-ná, 'to write frequently.'

220. Observe.—In the above and the next class of compound verbs the regular past participles *já-yá* and *mar-d* are preferred to the usual *ga-yá* and *mú-d*.

221. B. DESIDERATIVES;—expressing desire or wish. Formed by joining an uninflected past participle to the tenses of the verb *chá-h-ná*, 'to wish : ' thus—

lkh-d chá-h-ná, 'to wish to write.'

mar-d chá-h-d, 'he wished to die,' or 'was about to die.'

mar-d chá-h-tí, 'she wished to die.'

222. They may often express futurity, or the being about to do anything: thus, *já-yá chá-h-tí hai*, 'she wishes to go or is about to go,' *mar-d chá-h-tí hai*, 'she is about to die.'

223. By using the respectful form *chá-h-ye*, the sense of obligation, necessity, or fitness, is obtained; thus, *ham-ko já-yá chá-h-*

iye, 'we must go,' *tum-ko dekh-d cháh-iye*, 'you ought to see;' see syntax, r. 543.

224. Observe.—Passive verbs are formed by prefixing any past participle to the tenses of the verb *já-ná*, 'to go,' but the past participle is then changeable to agree with a plural or feminine nominative; see r. 166.

225. Note, that a kind of intensive verb (generally implying 'motion') may sometimes be formed from the past participle, agreeing with the nominative: thus, *par-d phir-ná*, 'to prowl about,' *bhág-d já-ná*, 'to flee away,' *wuh chal-i já-ti thi*, 'she was going along.'

COMPOUND VERBS FROM THE INFLECTED INFINITIVE.

226. Three kinds of compound verbs are said to come from the inflected infinitive, but these are rather phrases than compound verbs. They are,

227. INCEPTIVES, from an infinitive in *ne* joined to the verb *lag-ná*, 'to begin;' as, *sikh-ne lag-d*, 'he began to learn,' *kah-ne lag-i*, 'she began to speak:'

228. PERMISSIVES, from an infinitive in *ne* joined to the verb *de-ná*, 'to give (leave);' as, *já-ne de-ná*, 'to give leave to go,' *so-ne de-ná*, 'to give leave to sleep,' *wuh rah-ne de-tá hai*, 'he gives leave to remain:'

229. ACQUISITIVES, from an infinitive in *ne* joined to the verb *pá-ná*, 'to get (leave);' as, *já-ne pá-ná*, 'to get leave to go,' *wuh bhág-ne pá-tá hai*, 'he gets leave to flee.'

230. A kind of compound verb, called a Reiterative, is formed by joining together two verbs of nearly the same sense, and conjugated in the same tenses throughout: thus, *dekh-ná bhál-ná*, 'to see.' It is usually restricted to the tenses of the participles, and is especially used in the conjunctive participle: thus, *we bol-te chál-te hain*, 'they converse,' *bagair dekhe bhále*, 'without

having seen,' *dho dhā-kar*, 'having washed thoroughly,' *jal bhun-kar*, 'having become inflamed,' *wuh ap-nā hisāb dekh-tā parh-tā hai*, 'he is examining his accounts,' *phuslā phandlā-kar*, 'having wheedled,' *jān-būjh-kar*, 'having known and comprehended,' 'wilfully,' 'purposely;' *samjhā bujhā-kar*, 'having explained or caused to understand.'

231. From the above description of compound verbs it is clear that they are really only five in number; viz. 1. Intensives, 2. Potentials, 3. Completives, 4. Frequentatives, 5. Desideratives.

NOMINALS.

232. Nominals are very common, and are formed by joining a noun or adjective to a verb (usually *kar-nā*, 'to do,' or *ho-nā*, 'to be'): thus, *tamām kar-nā*, 'to complete;' *kharā ho-nā*, 'to be erect,' 'to stand;' *kharā kar-nā*, 'to make stand,' 'to stop;' *gārī kharī kar* or *gārī ko kharā kar*, 'stop the carriage;' *jam'a ho-nā*, 'to be collected;' *shurū ho-nā*, 'to commence;' *mol le-nā*, 'to purchase;' *gota mār-nā*, 'to dive;' *gota khā-nā*, 'to be dipped;' *yād rakh-nā*, 'to remember.'

233. IDIOMATIC REPETITION OF PARTICIPLES.

baiṭh-e baiṭhā-e (men), 'sitting still.'

banā banā-yā, 'ready made.'

pakā pakā-yā, 'ready cooked.'

saj sajā-kar, 'having completely prepared.'

kah-ā kah-ī, 'altercation.'

mār-ā mār-ī, 'scuffling.'

ADVERBS.

234. Quintuple series derived from the pronouns *yih*, *wuh*, *kaun*, *jaun*, *taun*.

	NEAR.	REMOTE.	INTERROGATIVE.	RELATIVE.	CORRELATIVE.
1. Time	<i>yih</i> , 'this'	<i>wuh</i> , 'that'	<i>kaun</i> , 'who?'	<i>jaun</i> , 'who', 'which'	<i>taun</i> , 'that same'
2. } Place	<i>ab</i> , 'now'	(<i>us-wagt</i>)	<i>kab</i> , 'when?'	<i>jāb</i> , 'when'	<i>tab</i> , 'then'
3. }	<i>yahān</i> , 'here'	<i>wahān</i> , 'there'	<i>kahān</i> , 'where?'	<i>jahān</i> , 'wherever'	<i>tahān</i> , 'there'
4. Manner	<i>idhar</i> , 'hither'	<i>udhar</i> , 'thither'	<i>kidhar</i> , 'whither?'	<i>jidhar</i> , 'whether'	<i>tidhar</i> , 'thither'
5. Likeness	<i>yūn</i> , } 'thus', 'in <i>yon</i> , } that way'	<i>wūn</i> , } 'thus' (not <i>won</i> , } used)	<i>kyūn</i> , 'how?'	<i>jyūn</i> , } 'as' <i>jon</i> , or <i>jaun</i> , }	<i>tyūn</i> , } 'so' <i>ton</i> , or <i>taun</i> , }
6. Number	<i>aiśā</i> , 'like this', 'in this manner'	<i>waiśā</i> , 'like that', 'in that manner'	<i>kaiśā</i> , 'like what?'	<i>jaiśā</i> , 'like which', 'as'	<i>taiśā</i> , 'like the same', 'so'
7. Quantity	<i>iñdā</i> , 'this many'	<i>uñdā</i> , 'that many'	<i>kiñdā</i> , 'how many?'	<i>jīñdā</i> , 'as many'	<i>tīñdā</i> , 'so many'
	<i>ittā</i> , 'this many'	<i>uttā</i> , 'that many'	<i>kittā</i> , 'how much?'	<i>jittā</i> , 'as many'	<i>tittā</i> , 'so many'

Observe.—These last are extremely uncommon.

235. By adding *ī*, *hī*, *hīn* (equivalent to 'very,' 'indeed,' 'the same,') to some of the preceding and to other pronouns, the following more emphatic pronouns and adverbs are formed :—

yīh-ī or *yāh-ī*, 'this same.' In the oblique case *is-ī*.

wūh-ī or *wāhī*, 'that same.' In the oblique case *us-ī*;

in pl. *un-hīn* with *hīn* :

so, *tum-hīn*, 'you yourself.'

ab-hī, 'now,' 'at this very time.'

kab-hī or *kab-hū*, 'ever.'

tab-hī, 'at that very time.'

ya-hīn or *yī-hīn*, 'exactly here,' 'in this place,' 'in this way.'

wu-hīn or *wa-hīn*, 'exactly there,' 'in that place,' 'in that way.'

ka-hīn, 'whereabouts,' 'somewhere,' 'anywhere.'

aur ka-hīn, 'elsewhere.'

yūn-hīn, 'in this very way, time, or place.'

wūn-hīn or *won-hīn* or *wo-hīn* or *wuhīn* or *ūnhīn* or *unhīn*, 'in that very way, time, or place,' 'thereupon,' 'immediately upon that.'

jon-hīn, 'as soon as.'

waisā-hī, 'that same,' 'in the very same manner.'

kar is added to *kyūn*: thus,

kyūnkar and *kyūnki*, 'how?' 'why?' 'because.'

236. By adding *tak*, 'to' and *talak*, 'until,' the following compounds are obtained :—

ab tak or *ab talak*, 'till now.'

kab tak, 'till when?'

jab talak, 'while,' 'as long as.'

tab tak or *tab talak*, 'till then.'

yahān tak, 'to this degree.'

237. By repeating some of the preceding adverbs useful compounds are formed: thus,

jon-ton or *jaun taun* or *jon ton kar*, 'in some way,' 'by some means or other.'

kab-hi kab-hi, 'sometimes,' 'rarely,' 'seldom.'

jab kab-hi, 'whenever.'

jahán ka-hin, 'wherever.'

waise ká waisá or *jaise ká taisá*, 'such as before.'

238. *Other adverbs and adverbial compounds.*

ab, 'now.'

achának, 'suddenly.'

áj, 'to-day.'

ákhir or *ákhir ko* or *ákhirash*,
'at last.'

ás pás, 'around,' 'on all sides.'

aur bhí, 'still more.'

bhí, 'also,' 'even.'

chupke, 'secretly,' 'privately.'

faqat, 'only,' 'merely.'

garaz, 'in short,' 'in a word'

hamesha, 'always.'

is liye, 'for this reason,' 'therefore.'

is wáste, 'on this account,'
'therefore.'

kabhí nahín, 'never.'

kab ke, 'how long?'

kal, 'yesterday,' 'to-morrow.'

kis wáste, 'why?'

mat,* 'do not.'

na,* 'not.'

nahín,* 'not.'

nahín-to, 'otherwise,' 'if not.'

nágáh, 'suddenly.'

núddn, 'at length.'

nít, 'always.'

par, 'but,' 'over.'

pare, 'beyond.'

pas, 'therefore,' 'then.'

phir, 'again,' 'then.'

sháyad, 'perhaps.'

tak or *talak*, 'up to.'

to or *tau*, 'then,' 'in that case.'

ware, 'on this side.'

ziyáda, 'more.'

239. *Adverbial prepositions governing the genitive with ke.*
andar, 'within.'

áge, 'before,' 'in front.'

* *Mat* is used with the imperative and respectful only; *na* with the imperative and other tenses; *nahín* with all but the imperative: thus, *bhúliyo mat*, 'don't forget,' *aisá na kar*, 'don't do so.'

<i>ba'd</i> , 'after.'	<i>muwáfiq</i> , 'according to,' 'fit for.'
<i>badle</i> , 'instead.'	<i>nazdik</i> , 'near.'
* <i>ba-madaḍ</i> , 'by aid of.'	<i>nicho</i> , 'under,' 'beneath.'
<i>barábar</i> , 'equal to.'	<i>pár</i> , 'across,' 'on the other side.'
<i>báhir</i> , 'without.'	<i>pás</i> , 'by,' 'near.'
<i>bá'is</i> , 'by reason of.'	<i>picḥḥo</i> , 'behind.'
<i>bich</i> , 'in,' or 'among.'	<i>qarib</i> , 'near.'
<i>dar miyán</i> , 'in the midst of.'	<i>qábil</i> , 'capable.'
<i>gird</i> , 'around.'	<i>rú-ba-rú</i> , 'in presence of.'
<i>háth</i> , 'in the hand of,' 'by the hand of.'	<i>sabab</i> , 'by reason of.'
' <i>iwaz</i> , 'instead.'	<i>sámhne</i> , 'in front.'
<i>khárij</i> , 'without.'	<i>sáth</i> , 'with' ('in company').
<i>lá-ig</i> , 'worthy.'	<i>siwá</i> or <i>siwá-e</i> , 'except.'
<i>liye</i> , 'on account of.'	<i>ta-in</i> ,† 'to.'
* <i>mánind</i> , 'like.'	<i>tale</i> , 'under.'
<i>máre</i> , 'by reason of' ('stricken with').	* <i>ṭaraf</i> (<i>ke</i> or <i>ki</i>), 'towards.'
<i>mújiḥ</i> , 'by means of.'	<i>úpar</i> , 'above.'
<i>muṭábiq</i> , 'conformable to.'	<i>wár-pár</i> , 'right through.'
	<i>wáṣṭe</i> , 'on account of.'
	<i>yahán</i> , 'at the abode of.'

240. *Adverbial prepositions governing the genitive with ki.*

<i>ba-daulat</i> , 'by means of.'	<i>ma'rifat</i> , 'by means of,' or 'through.'
<i>ba-madaḍ</i> , 'by aid of.'	<i>mánind</i> , 'like.'
<i>bábat</i> , 'concerning.'	<i>nisbat</i> , 'relative to.'
<i>ihát</i> , 'on account of.'	<i>ṭaraf</i> , 'towards.'
<i>kháṭir</i> , 'for the-sake of.'	<i>ṭarah</i> , 'in the manner of.'

* These three require *ke* when they precede the substantive, but may take *ki* when they follow; thus *mánind táre ke*, 'like a star,' but *táre ki mánind*. The others require *ke* whether they precede or follow; as *ba'd ta'ammul ke* or *ta'ammul ke ba'd*, 'after reflection,' *us ke yahán*, 'at his abode.' In the 1st and 2nd personal pronouns, *re* of course takes the place of *ke*; as *siwá-e mere*, 'except me.'

† *Ke ta-in* is in fact equivalent to *ko*: thus, *bekason ke ta-in rūpai detá*, 'he gives money to the poor' (= *bekason ko*).

241.

ARABIC AND PERSIAN PREFIXES.

<i>az</i> , 'from.'	<i>bīlá</i> , 'without.'
' <i>alá</i> , 'upon.'	<i>dar</i> , 'in.'
' <i>an</i> , 'from.'	<i>fī</i> , 'in.'
<i>ba</i> , <i>bah</i> , <i>bi</i> , 'in,' 'by.'	<i>illá</i> 'except.'
<i>bar</i> , 'in,' 'on,' 'at.'	' <i>ind</i> , 'near,' 'with.'
<i>bard-e</i> , 'on account of.'	<i>la</i> or <i>li</i> , 'to,' 'from.'
<i>bá</i> , 'with.'	<i>ma</i> , 'with.'
<i>be</i> , 'without.'	<i>min</i> , 'from.'

242.

ARABIC ADVERBS.

<i>albatta</i> , 'certainly.'	<i>fī-l-ḥaqīqat</i> , 'in truth.'
<i>al-qīssa</i> , 'in short.'	<i>ittifāqan</i> , 'by chance,' 'accidentally.'
<i>bi-l-ḥāl</i> , 'in fact,' 'at present,' 'now.'	<i>jabran</i> , 'by force.'
<i>fī-l-ḥāl</i> or <i>fī-l-faūr</i> , 'instantly,' 'immediately.'	<i>khusūsan</i> , 'especially.'
	<i>ya'ne</i> , 'that is to say.'

243.

CONJUNCTIONS.

<i>agar</i> or <i>gar</i> , 'if.'	<i>kyūnki</i> , 'because.'
<i>agarchi</i> , 'although.'	<i>khwāh</i> , 'either,' 'or.'
<i>ammá</i> , 'but.'	<i>lekin</i> , 'but.'
<i>aur</i> , 'and.'	<i>magar</i> , 'except,' 'unless,' 'but.'
<i>az bas-ki</i> , 'since,' 'for as much as.'	<i>nahin to</i> , 'otherwise.'
<i>balki</i> , 'but,' 'moreover.'	<i>niz</i> , 'also.'
<i>goyá</i> , 'as if.'	<i>par</i> , 'but,' 'yet,' 'over.'
<i>ham</i> , 'also,' 'together.'	<i>pas</i> , 'thence,' 'therefore.'
<i>hanaz</i> , 'yet.'	<i>so</i> , 'therefore,' 'so.'
<i>harchand</i> , 'although.'	<i>táki</i> , 'in order that.'
<i>ḥál-ánki</i> , 'whereas.'	<i>to</i> , 'then,' 'in that case.'
<i>jo</i> , 'if,' 'when,' 'that;'	<i>wa</i> or <i>o</i> , 'and.'
—(also 'who,' 'which,' seer.110).	<i>war</i> (for <i>wa agar</i>), 'and if.'
<i>ki</i> , 'that,' 'because,' 'than,' 'saying.'	<i>war-na</i> , 'and if not.'
	<i>yá</i> , 'or,' 'either.'

244.

INTERJECTIONS.

<i>Afsos</i> or <i>Haif</i> , 'Alas!'	<i>khobar-dár</i> , 'take care!'
<i>áyá</i> , 'whether?' interrogative.	<i>lo</i> , 'see!' 'look!'
<i>báp-re</i> , 'my goodness!' 'oh me!'	<i>wáe</i> , 'wo!' 'alas!'
<i>harchi bád-á-bád</i> , 'come what may!'	<i>wáh wáh</i> , 'oh! bravo!'
	<i>zin-hár</i> or <i>zin-hár</i> , 'beware!'
<i>há-e há-e</i> , 'alas!' 'alas!'	<i>shábásh</i> , 'bravo!'

245.

NUMERALS.—CARDINALS.

1 <i>ek</i> .	24 <i>chaubís</i> .	47 <i>saintális</i> .
2 <i>do</i> .	25 <i>pachís</i> .	48 <i>aṭhtális</i> .
3 <i>tin</i> .	26 <i>chhabbís</i> .	49 <i>unchás</i> .
4 <i>chár</i> .	27 <i>satá-is</i> .	50 <i>pachás</i> .
5 <i>páneh</i> .	28 <i>aṭh-ís</i> .	51 <i>ikáwan</i> .
6 <i>chhah</i> .	29 <i>untis</i> .	52 <i>báwan</i> .
7 <i>sát</i> .	30 <i>tis</i> .	53 <i>tirpan</i> .
8 <i>áṭh</i> .	31 <i>iktis</i> .	54 <i>chauwan</i> .
9 <i>nau</i> .	32 <i>battis</i> or <i>batis</i> .	55 <i>pachpan</i> .
10 <i>das</i> .	33 <i>tentis</i> or <i>taintis</i> .	56 <i>chhappan</i> .
11 <i>igárah</i> or <i>gyárah</i> .	34 <i>chauntis</i> or <i>chantis</i> .	57 <i>sattáwan</i> .
12 <i>bárah</i> .	35 <i>paintis</i> .	58 <i>aṭháwan</i> .
13 <i>terah</i> .	36 <i>chhattis</i> .	59 <i>unsatḥ</i> .
14 <i>chaudah</i> .	37 <i>saintis</i> .	60 <i>sáṭh</i> .
15 <i>pandrah</i> .	38 <i>aṭh-tis</i> .	61 <i>iksáṭh</i> .
16 <i>solah</i> .	39 <i>untális</i> .	62 <i>básatḥ</i> .
17 <i>satrah</i> .	40 <i>chális</i> .	63 <i>tirsáṭh</i> .
18 <i>aṭháraḥ</i> .	41 <i>iktális</i> .	64 <i>chausatḥ</i> .
19 <i>unis</i> or <i>unnis</i> .	42 <i>be-ális</i> .	65 <i>painsatḥ</i> .
20 <i>bis</i> .	43 <i>tentális</i> or <i>taintális</i> .	66 <i>chhiyásatḥ</i> .
21 <i>ikkis</i> or <i>ekis</i> .	44 <i>chau-ális</i> .	67 <i>satsatḥ</i> .
22 <i>bá-is</i> .	45 <i>paintális</i> .	68 <i>aṭhsatḥ</i> .
23 <i>te-is</i> .	46 <i>chhiyális</i> .	69 <i>unhattar</i> .

70 <i>sattar</i> .	81 <i>ikāsi</i> .	91 <i>ikānawe</i> .
71 <i>ikhattar</i> .	82 <i>bo-dsi</i> .	92 <i>bānawe</i> .
72 <i>bahattar</i> .	83 <i>tirdsi</i> .	93 <i>tirānawe</i> .
73 <i>tihattar</i> .	84 <i>chaurāsi</i> .	94 <i>chaurānawe</i> .
74 <i>chauhattar</i> .	85 <i>pachāsi</i> .	95 <i>pachānawe</i> .
75 <i>pachhattar</i> .	86 <i>chhiyāsi</i> .	96 <i>chhiyānawe</i> .
76 <i>chhihattar</i> .	87 <i>satāsi</i> .	97 <i>satānawe</i> .
77 <i>sathattar</i> .	88 <i>aṭhāsi</i> .	98 <i>aṭhānawe</i> .
78 <i>aṭhattar</i> .	89 <i>nau-dsi</i> .	99 <i>ninānawe</i> .
79 <i>undsi</i> .	90 <i>nauwe</i> .	100 <i>sau</i> or <i>sai</i> .
80 <i>assi</i> .		

246. After 100 the series is continued as in English, omitting the conjunction; as, 101 *ek sau ek*, 225 *do sau pachis*, 1001 *ek hazār aur ek*, 1521 *ek hazār pānch sau ikkis*.

247. *Ek* added to another numeral is equivalent to 'about' or 'something more than;' as, *sau ek*, 'about a hundred,' *das ek*, 'about ten.' *Chand* is added to express 'fold;' as, *chār-chand* 'fourfold.'

a. Similarly, *unis bis*, 'a little less than,' or 'about twenty.'

Observe.—Two numerals are often joined together without any conjunction; as, *das pānch*, 'from five to ten.'

248.

ORDINALS.

1st <i>pahlā</i> or <i>pahlā</i> .	6th <i>chhaṭwān</i> or <i>chhaṭhā</i> .
2nd <i>dūerā</i> .	7th <i>sātawān</i> .
3rd <i>tisrā</i> .	8th <i>āṭhwān</i> .
4th <i>chauthā</i> .	9th <i>nauwān</i> or <i>nawān</i> .
5th <i>pānchwān</i> .	10th <i>daswān</i> .

And so on by adding *wān* to the cardinals.

249.

AGGREGATE NUMBERS.

<i>gandā</i> , 'aggregate of 4.'	<i>korī</i> , 'a score.'
<i>gāhi</i> , 'aggregate of 5.'	<i>chālīsā</i> , 'aggregate of 40.'

chillā, 'a period of 40 days.' *lākh*, 'one hundred thousand.'
saiḱrā, 'a hundred.' *karor*, 'one hundred lākh', or
hazār, 'a thousand.' 'ten millions.'

250. Aggregate numbers add *on* for the nominative plural when they are used to express indefinitely large numbers : thus, *karoron khilqat*, 'tens of millions of creations,' *hazaron gulām*, 'thousands of slaves,' *lākhon rūpai*, 'hundreds of thousands of rupees,' *saiḱron shahr*, 'hundreds of cities.' The same rule applies to nouns expressing time ; as, *barson*, 'years' (for *baras*).

251. *On* may be added to all numerals to make them more emphatic, or to define them : thus, *bārahon la'l jaise sunē*, 'the very twelve rubies that had been heard about,' *ye sālon larḱi-ān*, 'these seven girls.'

252. Nouns following numerals do not require the plural termination *on*. When *on* is added, it must be understood to impart a more definite sense : thus, *āḥ din ke ba'd*, 'after eight days,' *do mahine men*, 'in two months,' but *do mahinon men*, 'in the two months.'

253.

FRACTIONAL NUMBERS.

$\frac{1}{4}$ <i>pā-o</i> or <i>chauthā-i</i> .	$1\frac{1}{2}$ <i>ḍeṛh</i> .
$\frac{1}{3}$ <i>tihā-i</i> .	$1\frac{2}{4}$ <i>paune</i> (quarter less) <i>do</i> .
$\frac{1}{2}$ <i>ādhā</i> .	$2\frac{1}{2}$ <i>aṛhā-i</i> .
$\frac{3}{4}$ <i>paun</i> or <i>paund</i> .	$3\frac{1}{2}$ <i>sārhe</i> (with a half) <i>tin</i> .
$1\frac{1}{4}$ <i>sawā</i> (with a quarter).	

254. They are thus used with the other numbers : thus—

75 <i>paune</i> (quarter less) <i>sau</i>	1250 <i>sawā hazār</i> .
125 <i>sawā</i> (with a quarter) <i>sau</i>	1500 <i>ḍeṛh hazār</i> .
150 <i>ḍeṛh sau</i>	1750 <i>paune do hazār</i> .
175 <i>paune do sau</i> .	2250 <i>sawā do hazār</i> .
250 <i>aṛhā-i sau</i> .	2500 <i>aṛhā-i hazār</i> .

DERIVATION OF WORDS.

255. *Affixes to nouns denoting agency, possession, or relationship of some kind.*

The usual affix for nouns of agency is *wáldá* added to the inflected form of the infinitive (see under Verbs). Instead of *wáldá*, *hárá* is sometimes used, and both these affixes may be added to substantives as well as to infinitives: thus, from *lakar*, 'wood,' *lakar-hára*, 'a wood-cutter;' *Dillí-wáldá*, 'an inhabitant of Dillí;' *bastí-wáldá*, 'a villager;' *náw-wáldá*, 'a boatman;' *gadhe-wáldá*, 'the owner of the ass' (inflected form of *gadhá*, this form being always used).

bán (Sanskrit *ván*, 'possessed of'); as from *dar*, 'a door,' *dar-bán*, 'a door-keeper:' similarly, *sag-bán*, 'a dog-keeper;' *sár-bán*, 'a camel-driver;' *guẓar-bán*, 'a ferryman;' *gári-bán*, 'a carter;' *mez-bán*, 'an entertainer' (*lit.* 'a table-keeper.')

bardár, 'a bearer;' as from *sonṭá* or '*aṣṭá* (inflected), 'a club;' *sonṭe-bardár*, 'a mace-bearer.'

chí; as from *ṭambúr*, 'a drum,' *ṭambúr-chí*, 'a drummer.'

dár, 'a keeper,' 'a master,' 'a possessor:' as from *zamín*, 'land,' *zamín-dár*, 'a land-holder;' from '*amal*, 'jurisdiction,' '*amal-dár*, 'one who has jurisdiction,' 'a collector of revenue' (= '*ámil*).

gar (Sanskrit *kar*), 'a maker,' 'a doer,' 'a worker;' as from *zar*, 'gold,' *zar-gar*, 'a worker in gold;' so *sitam-gar*, 'a doer of tyranny,' 'a tyrant.'

guẓár, 'a passer,' 'a performer;' as from *ḥaqq*, 'justice,' *ḥaqq-guẓár*, 'a doer of justice.'

gár, 'a doer' (same as last); as from *khidmat*, 'service,' *khidmat-gár*, 'a servant,' 'an attendant; from *gunáh*, 'fault,' *gunáh-gár*, 'a sinner.'

gir, 'a taker; as from *jahán*, 'the world,' *jahán-gir*, 'world-taker,' 'world-subduer.'

sár (denoting, 1. plenty, 2. similitude); as *koh-sár*, 'full of mountains,' *sháh-sár*, 'like a king,' *tum-sár*, 'like you.'

í; as from *sipáh*, 'an army,' *sipáh-í*, 'a soldier.'

wán (same as *bán* above); as from *dar*, 'a door,' *dar-wán*, 'a door-keeper; from *dhan*, 'wealth,' *dhan-wán*, 'wealthy.'

256.

Affixes denoting place, locality, etc.

ábád, 'an inhabited place; as from *sháh-jahán*, 'the emperor of that name,' *sháh-jahán-ábád*, 'the city of Sháh-jahán, or Dillí.'

dán, 'receptacle,' 'stand; as from *qalam*, 'a pen,' *qalam-dán*, 'a pen-holder; so *shama'dán*, 'a candlestick.'

gáh, 'place; as from *árám*, 'rest,' *árám-gáh*, 'resting-place; so *guzar-gáh*, 'a thoroughfare, ferry; ' *ibádat-gáh*, 'place of worship; ' *chará-gáh*, 'pasture-land; ' *qibla-gáh*, 'place turned to in prayer' (title of a father). This affix also expresses time; as *saḥar-gáh*, 'the time of dawn.'

pur or *púr*, 'a city; as from *Hastind*, *Hastind-pur*, 'the ancient name of Dillí.'

sál or *sáld* (Sanskrit *sáld*), 'a house; as from *ghur*, 'a horse,' *ghur-sál*, 'a stable; ' *gau-sáld*, 'a cow-house.'

stán or *istán* (Sanskrit *sthán*), 'place; as from *Hindú*, 'a Hindú,' *Hindú-stán*, 'India; so from *bo*, 'fragrance,' *bostán*, 'a garden; from *gul*, 'a rose,' *gul-istán*, 'a rose-garden; from *koh*, 'a mountain,' *koh-istán*, 'a mountainous country.'

wári or *wár* or *bári*, 'place,' 'enclosure;' as from *phul*, 'a flower,' *phul-wári* or *phul-wári*, 'a flower-garden;' so *sati-wár*, 'the place where a *sati* is burnt.'
zár, 'place,' 'multitude;' as from *gul*, 'a rose,' *gul-zár*, 'a garden of roses;' so *lála-zár*, 'a bed of tulips.'

257. *Affixes forming abstract nouns.*

í or *gi*: the most common method of forming abstract substantives is by adding *í* to an adjective; thus from *khúb*, 'good,' *khúbí*, 'goodness;' from *dáná*, 'wise,' *dáná-í*, 'wisdom;' from *shád*, 'pleased,' *shádi*, 'pleasure.' If the primitive word ends in the weak *h* (*s*), the *h* is rejected, and *gi* is added instead of *í*: thus from *tázah*, 'fresh,' *tázagi*, 'freshness.'

pan or *paná*; as from *larhá*, 'a child,' *larhá-pan*, 'childhood;' so also *baniyá-pan*, 'the business of a merchant;' *búrhá-pan*, 'old age;' *chhuṭ-paná*, 'infancy.'

haṭ; as from *karwá*, 'bitter,' *karwá-haṭ*, 'bitterness.'

258. Observe—Arabic abstract nouns are formed by the addition of *at* or *iyat*; as from *khutáb*, 'speech,' *khutábat*, 'eloquence;' from *insán*, 'mankind,' *insán-iyat*, 'humanity.' Many abstract nouns end in *ish*; as *ázmá-ish*, 'trial,' from *ázmá-ná*, 'to try.' These are generally Persian words. Some abstracts are formed by repeating a word, with alteration in the initial letter or letters of the last; as *jhúṭh muth*, 'falsehood.'

259. *Affixes forming diminutives.*

ak; as from *mard*, 'a man,' *mardak*, 'a manikin;' from *ṭifl*, 'a child,' *ṭiflak*, 'a little child.'

iyá; as from *beti*, 'a daughter,' *betiyá*, 'a little daughter.'

cha or *chi*; as from *shákh*, 'a branch,' *shákh-cha*, 'a small branch;' from *deg*, 'a cauldron,' *deg-chi*, 'a small saucepan' (*deg-cha* is rather a large one); *bág-cha*, 'a small garden.'
teha; as from *bág*, 'a garden,' *bághicha*, 'a little garden,' 'a kitchen garden.'

260. *Affixes forming feminine nouns from masculine.*

am is added to *beg* and *khán*; as *begam* or *khánam*, 'a lady.'
in; as *sundár-in*, 'a goldsmith's wife;' *dhobin*, 'a washerman's wife,' from *dhobi*, 'a washerman,' rejecting *i*.
í; as *Bráhmaṇ-í*, 'a female Brahman,' 'a Brahman's wife.'
ní; as *sher-ní*, 'a lioness;' *sundár-ní*, 'a goldsmith's wife.'

261. *Affixes forming adjectives.*

í ('of or belonging to'): the most common method of forming adjectives is by adding *í* to substantives: thus from '*arús*, 'a bride,' '*arúst*, 'nuptial;' from '*bázár*, 'a market,' '*bázarí*, 'of or belonging to a market;' from '*Hindústán*, '*Hindústáni*, 'of or belonging to Hindústán.'

Observe—Hence it appears that *í* is the most common and useful of all affixes, being used both to form substantives from adjectives and adjectives from substantives.

á ('having'); as from *bhúkh*, 'hunger,' *bhúkhá*, 'hungry;' from *mail*, 'dirt,' *mailá*, 'dirty.'

ána ('like,' '-ly'); as from '*arús*, 'a bride,' '*arúsána*, 'bride-like;' from '*sháh*, 'a king,' '*sháhána*, 'kingly.'

íld or *eld*; as from '*saj*, 'shape,' '*sajíld*, 'well-shaped,' 'comely.'

bhar ('full'); as from '*shahr*, 'a city,' '*shahr-bhar*, 'the whole city;' so *pet-bhar*, 'belly-full;' '*umr-bhar*, 'all one's life;' '*kos-bhar*, 'a full kos;' '*maqdúr-bhar*, 'to the best of one's power.'

dar ('having,' 'possessing,' 'holding'); as from '*wafá*, 'fidelity,'

wafá-dár, 'faithful'; from *mihmán*, 'a guest,' *mihmán-dár*, 'a host,' 'entertainer.'

sár ('full of,' 'abounding in,' 'like'); as from *koh*, 'a mountain,' *koh-sár*, 'mountainous'; from *shákh*, 'a branch,' *shákh-sár*, 'full of branches'; from *sháh*, 'a king,' *sháh-sár*, 'like a king.'

mand ('having,' 'endued with'); as from *daulat*, 'wealth,' *daulat-mand*, 'wealthy.'

mán ('having,' 'possessed of'); as from *shád*, *shád-mán*, 'pleased.'

war ('having'); as from *nám*, 'a name,' *nám-war*, 'renowned.'

262. *Prefixes forming negative adjectives.*

a; as *a-chal*, 'immovable.'

an; as *an-ján*, 'not knowing,' 'unwitting.'

be; as *be-wafá*, 'faithless.'

bad; as *bad-sulúk*, 'ill-mannered,' 'ill-dispositioned.'

bi; as *bi-sham*, 'unequal,' 'not good.'

gair; as *gair-mundásib*, 'unfit.'

kam; as *kam-himmat*, 'spiritless.'

lá; as *lá-chár*, 'helpless.'

ná; as *ná-haqq*, 'unjust.'

ni; as *ni-dar* or *ni-dharák*, 'fearless; *ni-chint*, 'free from thought,' 'disengaged.'

nir; as *nir-ds*, 'hopeless.'

263. *Intermediate particles.*

á; as *lab-á-lab* or *munh-á-munh*, 'brimful'; *shab-á-snab*, 'all night,' 'night by night'; *dau-á-dau*, 'running express,' 'great labour'; *rau-á-rau*, 'travelling.'

ba; as *dar-ba-dar*, 'from door to door'; *táza-ba-táza*, 'fresh and 'fresh'; *nau-ba-nau*, 'new and young'; *já-ba-já*, 'everywhere'; *khud-ba-khud*, 'of one's own accord.'

be; as *gáh-be-gáh*, 'now and then'; *já-be-já*, 'here and there.'
ká; as *khet ká khet*, 'the whole field'; *jon ká ton*, 'just as it was.'
na; as *kuchh na kuchh*, 'something or other,' *kahin na kahin*,
 'somewhere or other.'
o; as *guft o gú*, 'discourse'; *bád o bádsh*, 'residence.'

ON THE USE OF ARABIC WORDS IN HINDUSTANI

264. Some knowledge of the method of deriving Arabic words from their roots is indispensable to a correct acquaintance with Hindústání.

Arabic roots, which are the source of nouns and verbs, are generally trilateral;* that is to say, they consist of three consonants, each uttering a vowel: thus, *FRQ* or *faraqa*, 'he separated.'

265. Observe.—The root is identical with the 3rd sing. masc. of the preterite tense of the primitive verb. This is generally formed by affixing the short vowel *a* to each consonant of the root as above; and although the medial consonant of some neuter roots takes *i* or *u* instead of *a*, it will be convenient in the following remarks to describe *every* root as consisting of three consonants, each uttering *a*.

266. From the trilateral root are drawn out thirteen different forms† of verbs; that is to say, first a primitive verb, and proceeding from that twelve other forms. Of these thirteen forms, the twelfth and thirteenth are of too rare occurrence to be noticed here. There remain, therefore, eleven forms; viz., a primitive and ten other forms which are variously employed to impart a causal, neuter, passive, reciprocal, intensive, or desiderative sense to the primitive.

Quadrilateral roots are not common, and will not therefore be considered here.

† Sometimes called conjugations.

In the 1st or primitive form of the verb the simple signification is of course contained; as, *kataba*, 'he wrote.'

The 2nd and 4th forms make transitive verbs from intransitives, and doubly transitives or causals from transitives. In a few instances, the 2nd (*kattaba*) gives the sense of the first with emphasis, and the 4th (*aktaba*) its simple meaning.

The 3rd form usually, though not necessarily, indicates reciprocal or mutual acting, or action directed upon another.

The 5th generally implies obeying or submitting to the sense of the second.

The 6th is derived immediately from the third, and may sometimes give it a passive sense. It generally, however, indicates mutual action between two or more persons.

The 7th has always a neuter or passive signification. The 8th, though sometimes passive, has often a reciprocal or reflexive signification.

The 9th and 11th forms are used with especial reference to colours and deformity; the 11th indicating intensity of both.

The 10th form is commonly desiderative, expressing the desire or wish for the action involved in the first.

Each of these forms has a preterite, imperative, and future tense, with an active and passive participle, and a great variety of verbal nouns; but the 9th and 11th have no passive. The tenses are not used in Hindústání, but the verbal nouns and participles are plentifully employed, both as substantives, abstract nouns, nouns of agency, and adjectives. The following table will exhibit models of the most usual.

267. Observe.—In this table the root is *FRQ* or *faraqa*, 'he separated,' and the three consonants of the root are printed throughout in capital letters to distinguish them from the servile or extra consonants. These extra consonants are seven in num-

ber, viz., *t*, *s*, *m*, *n*, with *ye*, *wdw*, and *alif* [usually remembered by the technical Arabic word *yatasammanû*, 'they fatten.']

NO.	SENSE.	VERBAL NOUN.	ACTIVE PARTICIPLE.	PASSIVE PARTICIPLE.
1.	Separation	a. <i>FaRQ</i> b. <i>FiRQ</i> c. <i>FuRQ</i> *	<i>FdRiQ</i> (irreg. plur.) <i>FuRdQ</i>	<i>maFRûQ</i>
2.	Causing to separate Intensive in a few instances	<i>taFRiQ</i> <i>taFRiQat</i>	<i>muFaRriQ</i>	<i>muFaRraQ</i>
3.	Mutual separation	<i>muFdRaQat</i> <i>FiRdQ</i>	<i>muFdRiQ</i>	<i>muFdRaQ</i>
4.	Causing to separate	<i>iFRdQ</i>	<i>muFRiQ</i>	<i>muFRaQ</i>
5.	Submitting to be separated	<i>taFaRruQ</i>	<i>mutaFdRriQ</i>	<i>mutaFaRraQ</i>
6.	Pretended separation Mutual separation	<i>taFdRuQ</i>	<i>mutaFdRiQ</i>	<i>mutaFdRaQ</i>
7.	Being separated, or separation from self	<i>inFiRdQ</i>	<i>munFaRiq</i>	<i>munFaRaQ</i>
8.	Being separated, or separation from self	<i>iFtiRdQ</i>	<i>muFtaRiQ</i>	<i>muFtaRaQ</i>
9.	Colour and deformity	<i>iFRiQdq</i>	<i>muFRaQq</i>	
10.	Desire for separation	<i>istiFRdQ</i>	<i>mustaFRiQ</i>	<i>mustaFRaQ</i>
11.	Intensity of colour, etc.	<i>iFRiQdq</i>	<i>muFRdQq</i>	

Observe.—The above participles, whether active or passive, are sometimes used adjectively in Hindústání.

* Other models of verbal nouns which are referred to the primitive roots are, d. *FaRaQ*; e. *FaRdQ*; f. *FiRdQ*; g. *FaRQat*; h. *FiRQat*; i. *FuRQat*; j. *FaRaQat*; k. *FaRiQat*; l. *FaRdQat*; m. *FiRdQat*; n. *FaRûQ*; o. *FaRûQat*; p. *FuRûQat*.

268. Table exhibiting models of other useful nouns, etc., derived from trilateral roots.

Nouns of instrument Instrument of — }	<i>miFRdQ</i>	<i>miFRaQ</i>	<i>miFRaQat</i>
Time and place Place of — Time of — }	<i>maFRaQ</i>	<i>maFRiQ</i>	
Comparison More or most }	<i>aFRaQ</i> (for masc.)	<i>FuRQa</i> (for fem.)	
Excess Most, very great }	<i>FaRrdQ</i>	<i>FaRiQ</i> (pl.) <i>FuRaQa</i> *	<i>FaRiQ</i>
Implying also trade, profession, occupation }	<i>FaRrdQ</i>		
Common models for adjectives }	<i>FaRiQ</i>	<i>FaRdQ</i>	<i>FaRaQ</i>
Common models for abstract nouns }	<i>FaRdQat</i>	<i>FiRdQat</i>	<i>FaRiQat</i>
Model of regular plural }	<i>FaRQdt</i> (always fem.)		
Models of irregular or broken plurals }	<i>aFRdQ</i> <i>FaRd-iQ</i>	<i>FiRdQ</i> <i>FawdRiQ</i>	<i>FuRiQ</i> <i>FuRuQ</i>

269. The foregoing models are all deduced from a regular or perfect trilateral root *FaRaQa*; and the characteristic of a regular or perfect root is, that the three radical letters are always present in the models derived from it. Many roots, however, may have their second and third radicals the same, or may have one or more of the changeable letters *Alif*, *wāw*, *ye*, contained in them. These are called irregular or imperfect roots, and may be classed under five heads.

270. 1st, *Surds*, or those in which the second and third radicals are the same, when a contraction may take place, the middle vowel being left out; as, *madda* for *madadā*, 'he ex-

* So, *umard* pl. of *amir*, *fuqard* of *faqir*, *gurabd* of *garib*, &c.

tended.' But the Hindústání forms derived from these roots are generally regular; as *madd*, 'extension,' *madid*, 'long.' So also *makhṣûṣ*, 'peculiar,' Pass. P. 1. of *khaṣṣa*; *mukhaffaf*, 'alleviated,' Pass. P. 2. of *khaṣṣa*; *khaṣṣif*, 'light,' adj. from the same.

271. 2nd, *Hamzated*, or those in which a changeable *alif* (or *hamza*, which may be denoted by ') forms one of the radicals; as 'amara, 'he commanded,' sa-'ala, 'he asked,' bara-'a, 'he became free or sound.' In these, *wáw* (ú) and *ye* (i) are liable to be substituted for *hamzated alif*; or two *alifs* meeting may be contracted into long *á*: thus *tá'kid*, 'injunction,' V. N. 2. of 'akada; *tá'dib*, 'correction,' V. N. 2. of 'adaba; *má'múr*, 'ordered,' Pass. P. 1. of 'amara; *mu'aṣṣir* (written *múṣṣir*) 'taking effect,' Act. P. 2. of 'aṣara; *inshá'*, 'writing,' 'composition,' V. N. 4. from *nasha-'a*; *ta'ammul* (written *támmul*), 'meditation,' V. N. 5. of 'amala.

272. 3rd, *Similar*, or those of which the first radical is *w* or *y*. They are called *similar* because their conjugation in the preterite is similar to that of the regular trilateral root: thus, *wa-'a-da*, 'he promised,' *waqafa*, 'he stood,' *yatama*, 'he became orphaned.' The Hindústání forms derived from these roots are generally regular; as, *mauqúf*, 'stopped,' Pass. P. 1. from *waqafa*; *yatím*, 'an orphan,' adj. from *yatama*; *maisúr*, 'facilitated,' Pass. P. 1. of *yasara*; *muyassar*, 'attainable,' Pass. P. 2. of *yasara*; *wájib*, 'necessary,' Act. P. 1. of *wajaba*; *wáqi'*, 'occurring,' Act. P. 1. of *waqa'a*; *muwáṣṣiq*, 'conformable,' Act. P. 3. of *wafaqa*; *muwáṣṣalat*, 'conjunction,' V. N. 3. of *waṣala*.

273. 4th, *Concave*, or those in which the medial radical is *w* or *y*. In these the letters *w* and *y*, preceded by and expressing their dissimilar vowel *a*, blend with that vowel into *á*; and in the Act. Part., the *w* bearing *i*, becomes *hamza*; thus *qá'la* for *qawala*, 'he said,' *sára* for *sayara*, 'he travelled.' Hindústání forms are, *qá'il*, 'a sayer,' Act. P. 1. of *qawala*; *qá'im*, 'stand-

ing,' Act. P. 1. of *qâma* for *qawama*; *mushtâq*, 'desirous,' Pass. P. 8. of *shâqa* for *shawâqa*; *muşawwir*, 'a painter,' Act. P. 2. of *şawara*; *ihtiyâj*, 'necessity,' V. N. 8. of *hawaja*; *ikhhtiyâr*, 'choice,' V. N. 8. of *khâra* for *khayara*; *mukhtâr*, 'absolutely powerful,' Pass. P. 8. of *khâra* for *khayara*.

274. 5th, *Defective*, or those of which the last radical is *w* or *y*. Some of the peculiar changes which they undergo may be gathered from the following examples of forms used in Hindústânî: *râzi*, 'contented,' Act. P. 1. of *raziya* for *raziwa*; 'âdi, 'wicked,' 'transgressing,' Act. P. 1. of 'ada for 'alawa; 'ârî, 'naked,' Act. P. of 'ara for 'araya; 'âşî, 'criminal,' Act. P. 1. of 'asa for aşaya; 'âfiyat, 'safety,' from 'afa for 'afawa; 'âllî, 'high,' Act. P. of 'ala for 'alawa; gâzî, 'a hero,' Act. P. of gaza for gazawa; mulâqât, 'meeting,' V. N. 3. of laqa for laqaya; tamâshâ, 'spectacle,' V. N. 6. of masha for mashaya; istîrâd, 'seeking to please,' V. N. 10. of raziya.

Besides the above five classes of irregular roots, there are others, which are defective and hamzated, and concave and hamzated at the same time; but the nouns derived from these are rarely used in Hindústânî.

275. Hence it appears that in Arabic every root is the parent-stock of a numerous family of vocables, throughout all of which the original radical idea, though variously modified, may be traced. The learner, therefore, in studying a composite language overburdened with words, may much assist his memory by accustoming himself to arrange together in groups all the words which may be regarded as members of the same family. The following five examples will serve to illustrate the aid he may receive from this method of connecting the root with its branches. The student is to exercise himself by referring each word to its model under *FaRaQa*. He will observe that few roots have more than five or six forms commonly used in Hindústânî.

276. Root *TaLaBa* :—*TaLaB*, 'asking, 'seeking'; *TáLiB*, 'an asker'; *maTLúB*, 'required,' 'asked'; *maTLaB*, 'object,' *muTáLaBa* or *muTáLaBat*, 'inquiring for.'
277. Root *HaKaMa* : *HuKM*, 'order' (Plur. *aHKáM*); *HáKiM*, 'a governor' (Plur. *HuKkáM*); *maHKúM*, 'one under orders,' 'a subject'; *taHaKkuM*, 'ordering,' 'authority,' *mustaHKiM*, or *mustaHKaM*, 'made firm,' 'established'; *istiHKáM*, 'confirmation,' 'firmness'; *muHKaM*, 'strengthened,' 'firm'; *maHKaMa*, 'a court of justice,' 'a place of justice.'
278. Root *HaMaDa* :—*HaMD*, 'praise'; *taHMíD*, 'greatly praising God'; *HaMíD*, 'laudable'; *muHaMmaD*, 'greatly praised'; *maHMúD*, 'praised.'
279. Root *KaTaBa* :—*KiTáB*, 'a book'; *KáTíB*, 'a writer'; *maKTúB*, 'written'; *maKTaB*, 'a school,' 'the place of writing.'
280. Root *QaTaLa* :—*QaTL*, 'killing'; *QiTáL*, 'slaughter'; *QaTídL*, 'a great murderer'; *QáTíL*, 'a killer'; *maQTúL*, 'killed'; *maQTaL*, 'place of execution'; *muQáTaLat*, 'mutual slaughter.'

SYNTAX.

THE ARTICLE.

281. There is no definite article in Hindústání, but the substantive alone has all the force of the noun with this article: thus *ghorá* may mean 'the horse.' Nevertheless the definite article may sometimes be expressed by the pronouns *wuh* and *yih*: thus *wuh gulám* may be translated 'the slave.'

282. The indefinite article may be expressed either by *ek*, 'one,' or by the indefinite pronouns *ko-i* and *kuchh*: thus, *kisí gánw men ek jhomprí thí*, 'in a certain village was a hut'; *ek jangal men koí lomrí parí phirtí thí*, 'in a wood a fox was prowling about.'

COLLOCATION OF WORDS.

283. In arranging the words of a sentence it is usual in English to place the subject or nominative case first, then the verb with its adverb, then the object or accusative case, and lastly the remaining additions of participles or prepositions with the cases they govern: thus, 'I saw him walking in the garden.' Or if a sentence be supposed to consist merely of subject and predicate (*i.e.* of that concerning which any thing is declared, and that which is declared concerning it), then in English the subject is placed first, and the predicate last, as in the sentence, 'a fox was prowling about in a wood.' But in Hindústání, although the subject or nominative case sometimes comes first, this is by no means an invariable rule, and the verb instead of being placed in the middle of the sentence almost always comes last; see the examples at rr. 281, 282.

284. Again, the subject or nominative case is not always expressed, being understood from the context or implied in the termination of the verb: thus, *ḥaqīqat Urdū ki zabān ki buzurgon ke munh se sunī hai*, 'I have heard from the mouths of my ancestors the history of the Urdū tongue,' where the agent *main* *ne* is understood from the context. So also, *agāz qisṣe kā kartā hūn*, 'I commence the story,' where the nominative *main* is inherent in *hūn*.

CONCORD OF THE VERB WITH THE NOMINATIVE CASE.

285. The verb generally agrees with the nominative case in gender, number, and person; as, *burhiyā bolī*, 'the old woman said;' *wuh chālā gayā*, 'he went away;' *main kyā jānūn*, 'how should I know?' *chārōn darvesh wahān ga-e*, 'the four Darveshes went there.'

286. And since the nominative case plural is often identical in form with the nominative singular, the verb may be the only guide as to whether the singular or plural is intended; thus *khet* may mean 'field' or 'fields,' and *dost* 'friend' or 'friends:' but in the following examples these words are known to be plural by the terminations of the verbs: *khet nazar ā-e* 'fields appeared,' *dost pūchne lage*, 'friends began to ask.'

287. If there are two or more nominative cases to a verb, of different gen-

ders, the verb generally agrees with the masculine rather than the feminine : thus, *tin dīn rdt guzre*, 'three days and nights passed;' '*aqī o hosh jāte rāhe*, 'understanding and sense went away;' *muṭlaq ṭdāt aur hosh kuchh bāqī nā thā*, 'no power or consciousness at all remained;' *ek roz dandī aur ṭūfān āya*, 'one day a storm and typhoon came.'

a. But the verb may sometimes agree with the substantive that stands nearest to it, especially when there are more than two nominative cases; as, *yih tāj o khīl'at aur durr o jawdhir hazār sauddāgar ki pūnī ho saktī hai*, 'this crown, and dress, and pearls, and jewels, might form the capital stock of a thousand merchants;' *ānkhon ko sukhh aur kalej ko ṭhandak hū-i*, 'joy came to my eyes and refreshment to my heart.'

288. Observe—Two or more objects, when enumerated together, are sometimes regarded as an aggregate of one, and joined to a singular verb, which generally agrees in gender with the noun to which it stands nearest. They are generally in the nominative singular, though a plural signification may be inherent in some or all of them : thus, *nā ma'lūm ki bāp aur naukār aur asbāb kahān gayd*, 'I know not where (my) father and (his) servants and (his) goods went;' *itnd rūpiyā aur ashrafī aur kaprā jam'a hū-d*, 'so many rupees and gold coins and clothes were collected;' *singhāsān par lāl almās aur motī mūngā lagā hū-d*, 'on a throne rubies, diamonds, pearls, and coral were set.'

289. An Arabic plural may be joined to a singular verb : thus, *dp kd alṭāf āisā hai*, 'your majesty's favours are such;' *jawdhir kharīd gayd*, 'jewels were bought;' *jīnd asbāb us makān men thā*, 'as many articles of furniture as there were in that place.'

290. A singular noun may take a verb in the plural to denote respect ; as, *bādshāh takht par baithē*, 'the king sat down on the throne;' *bādshāh shād hū-e*, 'the king rejoiced.'

CONCORD OF THE ADJECTIVE WITH THE SUBSTANTIVE.

291. Adjectives in Hindústānī, as in English, commonly precede their substantives, excepting in Persian phrases where the *izāfat* is used ; see the examples at rr. 88, 93.

Those that end in *d* (see r. 86) must agree with their substantives in gender and number ; thus *chhoṭā betā*, 'a younger son;' *chhoṭī betī*, 'a younger daughter;' *chhoṭe betē*, 'younger children;' *barā bhā-i*, 'an elder brother;' *dahī ānkh*, 'the right eye.' Except only a few ending in *d* of Arabic and Per-

sian origin, which remain unchanged; see *dānd*, 'wise' at r. 96.

a. Participles used adjectively follow the same rule: thus, *mú-i miffi*, 'dead earth.'

292. But an adjective ending in *d*, qualifying a noun in an oblique case, although it must be inflected, does not take the plural terminations *ān*, *en*, *on*, and does not require a postposition of its own. See the examples at r. 94, and add the following: *andekhe Khudā ko* (not *andekhd*, and not *andekhe ko Khudā ko*) *pūjtā hai*, 'he worships the invisible God;' *nihatthe ādmī kī kyā bisāt*, 'what is the power of an unarmed man?' *sūkhe kheton men pānī parā*, 'water has fallen in the dry fields;' *sāri bādshāhaten*, 'all the kingdoms.'

293. When an adjective forms the predicate of a proposition it must of course come last; as, *samin wahān kī acchhī hai*, 'the ground of that place is good.'

a. When adjectives come after their substantives they may sometimes in poetry take the plural terminations; see the examples at r. 95: but this is rarely the case in prose; as, *ankhen nichī*, 'eyes cast down,' not *ankhen nichī-ān*.

294. When adjectives ending in *d* are separated from their substantives they not unfrequently become petrified, as it were, by being drawn towards a verb, and thus forming with it a sort of compound lose their capability of change: as, *darwāze ko kaun kald* (not *kald*) *karegd* 'who will make the door black?' *diwār ko kald* (not *kald*) *karegd*, 'he will make the wall black.'

295. The same rule may apply to participles: thus, *bādshāhzādī ko pahunchā jān*, 'consider the princess as arrived,' where *pahunchī* would be expected.

296. As a general rule no adjectives, excepting those in *ā*, admit of change; see examples at r. 88. Even those ending in *a* do not follow the rule for substantives in *a* (r. 63); as, *ziyāda* (not *ziyādī*) *muḥabbat*, 'excessive affection;' *āftāb o mahtāb us ke husn ke rūbarū sharminda* (not *sharminde*) *hain*, 'the sun and moon are put to shame before his beauty;' *jab wo rawāna hū-e*, 'when they departed.' If, however, adjectives ending in *a* are

used in the manner of substantives they must be inflected; thus, *us be-chāre ká* (not *be-chāra ká*) *sir*, 'the head of that helpless one.'

297. Numeral adjectives in *á* follow the analogy of other adjectives in *á*; and those in *án* change *án* to *en* and *in* on the same principle. Similarly, *báyán*, 'left' becomes *báyen* or *bá-en* and *bá-in*: thus, *chauthi rát*, 'the fourth night'; *chauthi roz*, 'on the fourth day'; *áthwín rát*, 'the eighth night'; *áthwén din*, 'on the eighth day'; *bá-in íaraf*, 'the left side,' 'on the left hand.'

298. If an adjective qualifies two or more nouns of different genders, it agrees with the masculine rather than the feminine; but in the case of inanimate objects it may sometimes agree with the noun which stands nearest to it in the sentence. The following example is given by Dr. Yates: *kapre bāsan aur kitāben bahut achchhi hain*, 'the clothes, plates, and books, are very good.'

299. A singular adjective may be joined with an Arabic plural; as, *sard asbāb*, 'all the goods.'

CONCORD OF THE RELATIVE WITH THE ANTECEDENT.

300. The relative in Hindústání may be expressed either by *jo* (which has no distinction of gender, nor indeed of number in the nominative case) or by the Persian *ki* (which is indeclinable). The relative *jo*, being declinable, must agree with the antecedent in number; and both *jo* and *ki*, if they refer to a plural or a feminine antecedent noun, will require the plural or feminine of any verb they may govern in the latter part of the sentence. The following examples will illustrate this:—*amir Umarā jo hāzír the*, 'the lords and ministers who were present'; *donon qafas jin men ádmí qaid hain*, 'the two cages in which the men are confined'; *áp ki tawajjuh jo aksir ki tágir rakhti hai*, 'your majesty's favour, which has the effect of an elixir'; *wazīr ki mard i dānā thā*, 'the *wazīr*, who was a learned man'; *aur ek*

haweli, ki pahle makán se bihtar thi, 'another house, which was better than the former residence.'

a. The demonstrative pronoun may sometimes be used where in English we have the relative: thus, *dekhá ek dúkán hai, us men do ginjre latakte hain*, 'I saw there was a shop, in it (for in which) two cages were suspended.'

b. And in imitation of the Persian idiom the conjunction *ki* may be prefixed to the demonstrative pronoun: thus, *aist bdt par ki jhúth is ka ádbit nahín*, 'in such a matter that the falsehood of it (for the truth of which) is not proved.'

c. *Ki* may even be pleonastically prefixed to the relative *jo*: thus, *wuh guldám ki jis ne parwarish pd-i*, 'that slave by whom education had been received;' *itná mál ki jis ka hisáb nahín*, 'so much wealth, an account of which cannot be made.'

301. The relative *jo* not unfrequently precedes the noun to which it refers, and this noun may be put in the same case with the relative, the pronoun *wuh* following in the latter clause of the sentence: thus, *jo sháhib dándá hain, un ki khidmat men*, 'in the presence of those gentlemen who are learned.' In these cases the relative is equivalent to 'whatever;' and the sentence if literally translated would be, 'whatever gentlemen are learned, in their presence.'

302. *Wuh* alone, however, without a noun, may form the antecedent or correlative to *jo*, but will follow rather than precede; as, *jin ne mujhe pahle dekhá thá wuh bhí na pahchán saktá*, 'he who had seen me before would not be able to recognise me.'

303. The relative may sometimes stand alone or in company with its noun, the pronoun which serves as an antecedent being understood; as, *jo 'ildj ho sake ba-maqdúr karún*, 'whatever remedy is possible (that) I will perform to the best of my power;' *jo náld wahán bahtá thá*, 'the stream which flowed there,' for *wuh náld jo wahán bahtá thá*; *jo marzi-i mubarak*, 'whatever may be your royal will (let that be done).' See other uses of the relative, under pronouns, at r. 384, etc.

SYNTAX OF SUBSTANTIVES,

WITHOUT REFERENCE TO THEIR CONNEXION WITH PARTICULAR VERBS.

NOMINATIVE CASE.

304. Two nominatives may be placed in apposition to each other; as, *Saudá shá'ir*, 'the poet Saudá.'

305. Sometimes (especially at the beginning of a long sentence) a nominative case is made to stand by itself independently. It is followed, however, in the latter part of the sentence by a pronoun which takes the place of the independent proposition, and connects itself grammatically with the verb.

Two or three examples of this highly idiomatic construction occur in the *Bdg o Bahár*, as follows: *Malik-i-Sádiq, jo bádsháh jinnon ká hai, tumháre báp ne us ke sath dosti paidá ki*, 'Malik-i-Sádiq, who is the king of the jins — your father formed a friendship with him;' *yih ek mainún, jo tú dekhá hai, har ek ke hazár deo tábi' haiñ*, 'each of these apes that thou seest — a thousand demons are subject to it.' Similarly, *Khudá aur daulat donon ki khidmat nahin kar sakte*, 'you cannot serve God and mammon.'

GENITIVE CASE.

306. When two substantives are dependent upon one another, so as to express one idea, one of them is commonly in the genitive: thus, *bibi ká naukar*, 'the servant of the lady.'

307. The rules for the use of *ká*, *ke*, *ki*, have already been given at pp. 23, 24, r. 78. The following are additional examples. Rule 1. *Śāḥib ká ghar*, 'the house of the master.' Rule 2. *Śāḥib ke ghar*, 'the houses of the master,' *Śāḥib ke ghar men*, 'in the house of the master,' *Khudá ke wásṭe*, 'for the sake of God.' Rule 3. *Darwesh ki sair*, 'the travels of the darvesh,' *Khudá ki tavajjuh se*, 'by the favour of God,' *mere báp ki haweli men*, 'in the house of my father,' *khidmat ki kháḥir*, 'for the sake of service.'

308. It may often happen that two or three and occasionally even more nouns may be dependent upon each other in the relation of genitive cases. Each noun will then assume either *ká* or

ke or *ki*, according to the gender, number, and case of the noun with which it is most nearly connected, or on which it most closely depends: thus, *us ki qismat ke bāg men*, 'in the garden of the destiny of him;,' *Farang ke mulk ke dekhne kā ishtiyāq*, 'the desire of seeing the country of Europe.' The following artificial example well illustrates this rule: *is mard ki lar̥ki ke khānsāmān ke ghar ki mekhon kā mol*, 'the price of the pegs of the wood of the house of the steward of the daughter of this man.'

309. 'Possession' may often be expressed by the genitive case; as, *dhobi kā kut̥tā na ghar kā na ghāt kā*, 'the washerman's dog belongs neither to the house nor the washing-place (but to both).'

310. The genitive is often equivalent to 'made of:' thus, *rūpe sonē ki kun̥ji-d̥n*, 'keys (made) of silver and gold;,' *jawāhir ki kursī*, 'a chair (made) of jewels;,' *hāthī-dānt ki chauki*, 'a chair (made) of ivory.'

311. It is often used in expressing 'age,' 'period of life;,' as *baras chaudah ek ki 'aurat*, 'a woman about fourteen years of age;,' *us ki ch̥dlis baras ki 'umr (har)*, 'he is forty years of age;,' *jab main̥ das baras kā hū-d*, 'when I was ten years old.'

312. But the genitive case may be employed in a vague and indeterminate manner to express relations properly belonging to other cases. It often has the sense of 'to,' as in the following examples: *maid̥n ki rāh*, 'the road to the plain;,' *ghar ki rāh*, 'the road to the house;,' *shukr K̥hudā kā*, 'thanks to God;,' *kis̥i kā burā (na chāhtā thā)*, '(I wished) ill to no one;,' *sawāl kā jawāb*, 'an answer to a question;,' *ruq'ā kā jawāb*, 'an answer to a letter;,' *us kā jawāb*, 'an answer to him;,' *bai̥thne kā hukm*, 'the order to sit down;,' *bāt kā sachchā*, 'true to one's word.'

313. It may often have the force of 'for;,' as, *tumhāre bāp ki dostī*, 'friendship for thy father;,' *is mur̥wat ke 'iwāz*, 'in return for this courtesy;,' *us kā kuchh 'ilāj nah̥in*, '(there is) no remedy for it;,' *dhone kā pānī*, 'water for washing.'

314. Or of 'with;' as, *chhoṭe sir ká dāmi*, 'a man with a small head,' 'a small-headed man.'

315. It may even in rare instances have the force of the English 'in' or 'on;' as, *dāmi kī zindagi ká kuchh bharosā nahīn*, '(there is) no reliance on the life of man;' *in kī dosti ká bharosā nahīn*, 'there is no reliance on their friendship.'

316. After adverbial prepositions (see rr. 239, 577) the genitive is frequently used in some of the above senses: thus, *tumhārī khāfir*, 'for your sake;' *qarib do kos ke*, 'for nearly two kos;' *us ke bardbar*, 'equal to him;' *ek gaz ke muwāfiq garhā*, 'a hole a yard deep.'

317. These adverbial prepositions may sometimes be dropped, leaving the sign *ke* to stand by itself: thus, *bādshāh ke ek beṭā paidā hū-ā*, 'in the family or at the house of a king a son was born,' where *pās* or *yahān* is understood. Similarly, *un ke laṛkā na thā*, 'to them (*un ke pās*) there was no boy.'

318. Again, the genitive sign *kā*, *ke*, *kī*, may be dropped, leaving the adverbial preposition to stand alone: thus, *zer jharokhe* (for *zer jharokhe ke*), 'under the lattice,' etc.; similarly, *zer sāye*, 'under the shadow;' *ḥakim pās* (for *ḥakim ke pās*), 'near the physician;' *mujh pās* (for *mere pās*), 'near me;' *is faqir pās* (for *is faqir ke pās*), 'near this faqir;' *us bagair* or *us bin* (for *us ke bagair*, etc.), 'without him;' *bagair murabbī (ke)*, 'without a patron;' *is wāste* or *is liye*, 'on this account;' *kis wāste*, 'on what account?' *jis tarāh*, 'in the manner which.'

319. To give intensity or emphasis to an idea expressed by any word, or to define it more precisely, it is usual to double the word, interposing the genitive sign *kā*, changeable, of course, to *ke* and *kī*, according to gender and number: thus, *dā-i angd sab kī sab*, 'the nurses and maids, one and all;' *pit kī pit*, 'true affection;' *kuchh ká kuchh*, 'something different;' *bāhar ká bāhar*, 'quite out,' 'altogether excluded;' *dn kī dn men*, 'at the very instant;' *waisi kī waisi kī ṣurat*, 'appearance just as it was.'

a. Analogous to the above is the use of *kā* in such a phrase as *ek tore ká tora*, 'a number of trays.'

320. The genitive sign may be used after words expressing weight, measure, and distance, or it may be omitted; as, *lā'l wāzn men sdt miṣqāl ká*, 'a ruby

weighing seven *misgals* ;' *ser bhar gosht*, 'full two pounds of flesh ;' *kos bhar ká bándh*, 'a dyke a *kos* long : ' see r. 356. It may also be used like the English 'worth,' to express value ; as, *ek paise ki afim*, 'a pice worth of opium ;' *hasdr rupa-e ki talwar*, 'a sword worth a thousand rupees ;' *sau rupa-e ká jawáhir*, 'jewels of the value of a hundred rupees' (see r. 369) ; *take ki murgi*, 'a hen of the value of a *take*.'

321. The genitive case frequently has the force of an adjective, as in English : thus, *bari bahár ká bag*, 'a garden of great beauty,' for 'a very beautiful garden ;' *baré pat ká daryá*, 'a river of great breadth,' for 'a very broad river.'

322. By the use of *ká*, adjectives may be formed from nouns, verbs, or adverbs, to almost any extent : thus, *khushámad ki báte*, 'flattering words ;' *roz ká kám*, 'daily work ;' *kal ki rát*, 'last night ;' *ab ká sál*, 'the present year ;' *kháne ki mez*, 'a dining-table.' Indeed it is often necessary to connect words in Hindústání by *ká*, when in English a hyphen only would be required ; as, *Pipal ká darakht*, 'a Pipal-tree ;' *unché bar ke darakht par*, 'on a high banyan-tree.'

DATIVE AND ACCUSATIVE CASES.

323. These cases have few functions irrespectively of the influence of verbs. They are generally used after verbs of motion, and verbs in which a sense of giving, imparting, or communicating any thing is inherent ; see rr. 409, 416.

324. The dative often expresses the object or motive *for* which any thing is done ; as, *kuchh zarúri kám ko*, 'for some necessary purpose ;' *mard (mare) nám ko*, 'a man (may die) for a name ;' *kháne ko*, 'for eating.' It is often so joined with the infinitive ; as, *dekhne ko sir jhukáyá*, 'I bent my head for the purpose of looking.'

325. The dative and accusative sign *ko* is frequently used to express 'time ;' as, *rát ko*, 'at night ;' *subh ko*, 'in the morning ;' *ákhir ko*, 'at last ;' see under nouns of time at r. 351.

326. It may also have the force of the English 'at' or 'on ;' as, *bá-en háth ko*, 'on the left hand.'

327. It may be idiomatically omitted in such phrases as *bādashāh salāmat*, 'Hail, O king.'

a. It may also be omitted when two or more words in the accusative case are in close succession; see r. 349.

328. The postposition *ta-in*, governing the genitive, is sometimes substituted for *ko*; thus *mard ke ta in* is equivalent to *mard ko*. It is especially used with the genitive case of *ap*, 'self,' as a substitute for the dative and accusative, *apne ta-in* being more usual than either *ap ko* or *apne ko*: thus, *apne ta-in sab se bihtar samajhtā hai*, 'he thinks himself better than all.' Similarly, *mere ta-in* is equivalent to *mujh ko* or *mujhe*.

ABLATIVE CASE.

329. This case is of the most extensive application. It expresses the most diversified relations, and frequently usurps the functions of the other cases. Its proper force is that of 'from;' as, *us makān se*, 'from that place;' *aisi āfaton se (bachkar)*, 'from such calamities (having escaped);' *sab se alag*, 'apart from all;' *kahin se kahin*, 'from one place to another;' *mulk se judā-i*, 'separation from one's country;' *namāz se farāgat*, 'cessation from prayers;' *abhi se*, 'from henceforth.'

330. Hence it passes to the expression of many correlative ideas, as 'from' or 'by,' in the sense of 'by reason of,' 'through,' 'in consequence of:' thus, *mihr i mādāri se*, 'from maternal affection;' *ek jagah rahne se*, 'from staying in one place;' *tere āne se*, 'by thy coming;' *bādshāh ki tawājjuh se*, 'by reason of or through the favour of the king.' *Sabab* governing a genitive case may be joined to *se*; as, *farāgat ke sabab se* (for *farāgat se*), 'by reason of ease.'

331. It often expresses 'the instrument with which' or 'the instrumentality through which' any thing is done; as, *patthar se*, 'with a stone;' *qainchi se*, 'with a pair of scissors;' *munh se*, 'with the mouth:' *mujh se*, 'through or by me.'

332. Hence it passes to the other collateral relations, which in English are expressible by 'with,' as *jān o dil se*, 'with heart

and soul :’ thus, *bādashāhon se kyā kām*, ‘what business (have we) with kings?’ *mujhe apne kām se kām (hai)*, ‘my business (is) with my own affairs;’ *khwāja se muḥabbat hū-ī*, ‘a friendship arose with the merchant;’ *bande ki ṭaraf se*, ‘on the part of your slave.’

333. It is commonly used to denote ‘the manner’ or ‘mode’ in which any thing is done, as expressed in English by the adverbial affix ‘ly,’ or by the preposition ‘in,’ ‘with,’ etc.: thus, *fardgāt se*, ‘leisurely;’ *khafagī se*, ‘angrily;’ *sharmindagī se*, ‘with shame;’ *na-e sir se*, ‘anew;’ *is ṭarah se*, ‘in this manner;’ *kis ṣurat se*, ‘in what manner;’ *jis tis ṭarah se*, ‘somehow or other;’ *kisi ṣurat se*, ‘in some way or other;’ *kisī bahāne se*, ‘under some pretence;’ *da’wat ke bahāne se*, ‘under pretence of an invitation;’ *qarīne se*, ‘in order;’ *apnī khushī se*, ‘of my own free will;’ *ap se ap*, ‘of one’s own accord.’

334. The *se*, however, may be idiomatically omitted; as, *usī ṭarah*, ‘in that very way;’ *kisī ṭarah*, ‘in any way;’ *sab ṭarah*, ‘in every way.’ Especially in expressions like *hathon hāth*, ‘from hand to hand,’ *ḍāl ḍāl*, ‘from branch to branch,’ *pāt pāt*, ‘from leaf to leaf.’

335. Hence it may denote ‘by way of,’ especially if joined to *rdh*, ‘road,’ and preceded by a genitive case; as *darwāze se* or *darwāze ki rdh se*, ‘by way of the door;’ *surang ki rdh se*, ‘by way of the underground passage;’ *dostī ki rdh se*, ‘by way of friendship.’

336. It may have the force of the English ‘of,’ ‘to,’ ‘at,’ ‘in,’ ‘on,’ in expressing other collateral ideas; as, *is ḥarakat se khabar*, ‘information of this action;’ *mujhe hisse se kyā kdm hai*, ‘what is the use to me of shares?’ *bādashāh se arz kārke*, ‘having made representation to the king;’ *us ki marzi se*, ‘at his will;’ *waise hi kapron se*, ‘in the very same clothes;’ *dnkh nakh se durust*, ‘correct (comely) in nose and eyes;’ *ham se tuihe kyā mudda’d*, ‘what claims (have) you on me?’ *patthar se ṭakkar khāke*, ‘having struck on a stone.’

337. It is used after words expressing ‘length of time;’ as, *tin din se*, ‘for three days,’ *bahūt muddat se*, ‘for a long time’ (see r. 351); and, as in Sanskrit, it may occasionally be translated by the English ‘after;’ as, *is sāl ke guzarne se*, ‘after the passing of this year.’

338. The ablative *se* must not be confounded with *se* the inflected form of

sá, the affix of similitude; as, *Hátim se shakh se*, 'with a person like Hátim,' where the first *se* is from *sá*.

Observe—The ablative postposition is always employed to express 'comparison'; see under comparison of adjectives at r. 368.

LOCATIVE CASE.

339. This case is formed by the postpositions *men* and *par*, which generally have the force of the English 'in,' 'on,' 'at,' as expressive of many collateral ideas: thus, *ghar men*, 'in the house;' *bág men*, 'in the garden;' *ráh men*, 'in the road;' *dunyá men*, 'in the world;' *ghoré par*, 'on a horse;' *kishti par*, 'on board a boat;' *darwáze par*, 'at the door;' *is ummed par*, 'in this hope;' *Khudá ásmán par (hai)*, 'God (is) in heaven;' *itne kahne par*, 'at this speech.'

340. Both *men* and *par* are frequently used after verbs of motion in place of the dative and accusative sign *ko*; see the examples at r. 434.

341. Hence the sign *par* passes into the sense 'towards' or 'to;' as, *tujh par mihrbáni*, 'kindness towards you.' It may even be translated by 'with;' as, *tujh par gusse ká bá'is*, 'the cause of my being angry with you.'

342. The postposition *men* very commonly has the force of 'between' or 'among:' thus, *in donon men*, 'between these two;' *darvesh aur bádsháh men*, 'between the darvesh and the king;' *haqq o bátil men*, 'between truth and falsehood;' *hamáre tumháre (men)*, 'between us and you;' *un men*, 'among them;' *bádsháhon men*, 'among kings.'

343. *Par* may even have the force of 'by reason of,' 'in consequence of;' as, *itni dánd-i par*, 'by reason of so much knowledge:' or of 'according to,' in such phrases as *qadim qá'ide par*, 'according to his usual custom.'

344. It is used after nouns expressing 'time' and 'distance:' thus, *thoré dinon men*, 'in a few days;' *kos ek par*, 'at about a kos:' see rr. 351, 354.

345. The locative sign *men* is used in expressing 'the matter' or 'subject'

presented for consideration in some statement, description or narrative : thus, *mausim i bahār ki tārif men*, 'on the subject of the praises of spring;' *bhaiṃse ke auṣaf men*, 'on the subject of the characteristics of the buffalo.'

346. The locative sign, like the genitive, may often be idiomatically omitted, but the oblique form of the noun, if any, is then used; as *daryā kināre* (for *daryā ke kināre par*), 'on the bank of a river;' *kisī gāṃw ke kināre*, 'on the borders of a village;' *ek kināre*, 'on one side;' *Hātīm ke waqt*, 'in the time of Hātīm;' *āzmadish ke waqt*, 'at the time of trial;' *bādshāh ke huzūr*, 'into the presence of the king;' *dakṇī ṭaraf*, 'on the right hand;' *jharokhe*, 'at the lattice;' *bāp ki jagah*, 'in the place of a father;' *dahnd-i ke bharose*, 'in the confidence of friendship.'

a. Some words which omit *men* have the force of adjectives; thus *gusse hai*, 'he is angry,' is literally *gusse men hai*, 'he is in anger.' Similarly, *achandhe hai*, 'he is (in) astonishment,' and *gāzab hai*, 'he is (in) a rage.'

b. When two or more words in the locative case are closely associated together, the postposition in Hindústānī may be omitted in all but the last, and the conjunction dispensed with: thus, *jo kuchh zamin dsmān men hai*, 'whatever is in earth and in heaven;' compare r. 349. This may hold good when the words are connected by the conjunction *o*; as, *zamin o dsmān men*; see r. 349 c.

347. *Tak* or *talak*, meaning 'to,' 'up to,' 'as far as,' are generally considered to be one of the three signs of the locative case, though they seem more properly to be connected with the dative or accusative. They are used like other postpositions: thus, *meri dūkān tak*, 'to my shop;' *apne ghar talak*, 'as far as his own house;' *ek ashrafi se chdīs ashrafi-oṅ tak*, 'from one ashrafi up to forty.'

CONJUNCTION OF THE LOCATIVE AND ABLATIVE POSTPOSITIONS.

348. It is very usual in Hindústānī to place a word at the same time in the locative and ablative case, by joining *se* with *men* to express 'from among,' and *se* with *par* to express 'from upon' or 'from off': thus, *un men se*, 'from among them;' *is men se chhah māshe*, 'six māshas of this;' *ghore par se*, 'from off the horse;' *āsan par se*, 'from off the seat;' *dsāmān par se*, 'from the heaven:' see under r. 339.

Agent with ne.

a. The consideration of this most important head of Syntax falls properly under nouns in their relation to verbs; see r. 439.

SYNTAX OF NOUNS IN APPPOSITION OR IN CLOSE SUCCESSION.

349. When two or more words are in apposition or in close succession, that is to say, in the same case without a connecting conjunction, the postposition is placed after the last word only : thus, *khuddāwand i nī'mat*, *ṣāhib i murūwat*, *najībōn ke qadr dān*, *Jān Gilkrist ṣāhib ne*, 'by the master of favours, the possessor of generosity, the appreciator of excellent persons, Mr. John Gilchrist.' Similarly, *namak-ḥardm bewuqūf kam-bakht mocht ne*, 'by the perfidious, ignorant, wretched saddler;' *Akbar bādshāh ne*, 'by king Akbar;' *khāne pine ki talāsh*, 'search for meat and drink.' Or even when a conjunction intervenes; as, *apne naukar aur rafiqon ne jab yih gaflat dekht*, 'when my own servants and companions saw this carelessness.'

a. A similar rule holds good with regard to the first two personal pronouns, when in apposition; see r. 389.

b. Also when any list or enumeration of persons or things is made; as, *beti, bhd-i, bahin kd*, 'of (my) daughter, (my) brother, (and my) sister.'

c. The same rule applies when two words are connected by the conjunction *o*, 'and;' thus *dalil o hujjat ke bagair*, 'without proof and argument.'

VOCATIVE CASE.

350. *ai* is properly prefixed to a word in the vocative case : thus, *ai beṭe*, 'O son;' *ai darvesho*, 'O darveshes;' *ai nūr i chashm*, 'O light of my eyes;' *ai Khudā ke bande*, 'O servant of God;' *ai Khudā ke bando*, 'O servants of God.' But this prefix is often dispensed with; as, *aḥmaq*, 'O fool;' *yāro*, 'O friends;' *khuddāwand*, 'O sire.'

a. In poetry, and sometimes in poetic prose, the vocative is formed by a long *i* affixed to a word: thus, *shāhd*, 'O king;' *dild*, 'O heart;' *adgi-d*, 'O cupbearer.'

NOUNS OF TIME.

351. To express 'division and duration of time,' or 'particular periods and epochs of time,' as variously denoted in English by the prepositions 'at,' 'in,' 'on,' 'for,' 'from,' 'after' the post-

positions *ko*, *men*, *se*, *tak*, *talak*, and sometimes adverbial prepositions like *ba'd*, etc., are employed in Hindústání: thus, *rát ko*, 'at night;' *ṣubḥ ko*, 'in the morning;' *din ko*, 'by day;' *thorē dinon men* or *ka-i dinon men*, 'in a few days;' *chauthē roz ṣubḥ ko*, 'on the morning of the fourth day;' *tin din se*, 'for the past three days;' *ka-i roz se*, 'for the last few days;' *sát baras se*, 'for the past seven years;' *ek muddat se* or *bahut muddat se* or *qadīm se*, 'for a long time past;' *do mahīne talak*, 'for two months;' *pānch baras tak*, 'for five years;' *sát baras tak*, 'for seven years;' *kab talak*, 'for how long?' *ek mahīne ke qarīb*, 'for nearly a month;' *ab hī se*, 'from this time forward;' *us roz se*, 'from that day forward;' *fajr se shām tak*, 'from morning to evening;' *thorē dinon ke ba'd* or *kitne din picḥhe*, 'after some days;' *bīs din ke 'arṣe men*, 'after an interval of twenty days.'

352 But the omission of postpositions and prepositions as explained at r. 346 is here strikingly exemplified: thus, *har waqt*, 'at all times;' *us ghari* or *us waqt*, 'at that time;' *is waqt*, 'at this time;' *shām ke waqt*, 'at the time of evening;' *tarke*, 'at dawn;' *chauthē baras*, 'in the fourth year;' *dusre din*, 'on the second day,' or 'next day;' *dīḥwēn din*, 'on the eighth day;' *gydrahweṇ roz*, 'on the eleventh day;' *shierūt ke roz*, 'on the day of shivrāt;' *chand roz*, 'for a few days;' *sát din*, 'for seven days;' *mahīne bhar*, 'for a full month;' *aṭṭ mahīne*, 'for eight months;' *chille*, 'for forty days.' And where in English there is no preposition, the Hindústání postposition may of course be dispensed with, the oblique form being still required; as, *har mahīne*, 'every month' *har roz*, 'every day;' *rát din* or *din aur rát*, 'night and day;' *ba'ze waqt*, 'sometimes;' *ek da'fa*, 'once;' *is martabe* or *ab ki bār*, 'this time.'

353. The following examples may also illustrate this division of the subject: *jis din wuh din dyd*, 'when the day came;' *bahut din hū-e us ki khabar mujhe khabardāron ne di hai*, 'it is many days since messengers brought me intelligence of him;' *tin din se tumhāri khidmat men ḥāzīr hūn*, 'for three days I have been present in your service;' *ek roz rát ko*, 'one day at night' (a common idiom for the English 'one night.')

NOUNS OF PLACE, DISTANCE, AND MEASURE.

354. The postpositions *kā*, *par*, *se*, *tak*, *talak*, may be variously employed to express 'distance' or 'space': thus, *ek kos par*, 'at

the distance of a kos,' 'about a kos;' *qarīb do kos ke*, 'for nearly two kos; *ek gaz ká garhā*, 'a hole a yard deep;' *har ek alang us ki do do kos ki*, 'each side of it (was) two kos in length;' *ek kos talak*, 'for a kos.'

a. Sometimes *i* is idiomatically affixed; as, *do kos-i shahr ke bāhir*, 'to the distance of two kos outside the town.'

355. Or all postpositions may be omitted; as, *ek farsakh is makān se*, 'at the distance of a parasang from this place;' *do kos shahr se ek makān hai*, 'two kos from the city there is a place;' *dh ser makkhan*, 'half a ser of butter.'

356. The adjective *bhar*, 'full,' is very idiomatically used in composition with nouns of distance and measure, no postposition being admitted; thus, *kos bhar*, 'for a kos;' *kos bhar ke fūl ká bandh*, 'an embankment a kos in length;' *bhar kos*, 'for a full kos;' *bāns bhar*, 'for the length of a bamboo (ten feet); *kaurī bhar khatra nahīn*, '(there is) not the slightest particle (*lit.* small shell-full) of danger.'

SYNTAX OF ADJECTIVES.

357. Adjectives (see their syntax rr. 93, 94, and 95,) may govern a genitive or ablative, and rarely an accusative or locative case. The instances in which they take a genitive or ablative are generally those in which 'of' or 'with' are required in English. Not unfrequently, however, the English 'of' is represented by *se* in Hindústání.

ADJECTIVES GOVERNING THE GENITIVE.

358. Adjectives denoting 'fitness' require this case; as, *kahne ke lá-ig*, 'fit to be told;' *insān ke rahne ke lá-ig*, 'fit for the abode of man.' Rarely these are followed by a dative or accusative; as, *jo kuchh bādshāhon ko lá-ig*, 'whatever is suitable for kings.'

359. So also adjectives denoting 'want,' 'need;' as *nahīn muhtāj zewar ká*, 'not in want of ornament;' *māl ká muhtāj*, 'in want of riches.' With *darkār*, 'necessary,' the construction must be changed: thus, *yih makān hamēn darkār hai*, 'this place

is necessary to us;’ *mujhe rūpiya paisā kuchh darkār nahīn*, ‘I have no need of rupees or pice’ (*lit.* ‘rupees, etc., are not necessary to me.’)

360. Other examples of adjectives followed by a genitive are, *us ke bardbar*, ‘equal to him;’ *ummedwār ‘afū ká*, ‘hopeful of forgiveness.’ In the Bāg o Bahār *ummedwār* is once used with the nominative; as, *yih* [not *is ká*] *ummedwār hūn*, ‘I am hopeful of this.’ But this is probably an error.

ADJECTIVES GOVERNING THE ABLATIVE.

361. Adjectives or participles which signify ‘being filled,’ ‘sated,’ or ‘satiated,’ govern this case; as, *ek barā ghar jawāhir se bhārā hū-d*, ‘a large house filled with jewels;’ *ek qulfi ma’jūn se bhārī hū-i*, ‘a pot full of electuary;’ *ṭhiliyā pānī se bhārā*, ‘a pitcher full of water;’ *zindagi se ser*, ‘satiated with (or tired of) life;’ *tum aisi jaldī is būrhe khādim se ser hū-e*, ‘have you so quickly become tired of this old man your servant?’

362. The ablative sign may sometimes be omitted; as, *jawāhir bhārā*, ‘filled with jewels;’ *bhar karwā tel*, ‘full of mustard (bitter) oil.’

363. The adjective *bhar*, ‘full,’ is idiomatically used in composition with nouns without a postposition: thus, *maqḍūr bhar* or *bhar maqḍūr*, ‘to the best of one’s power;’ ‘*umr bhar*, ‘all one’s life.’

364. Adjectives implying ‘care,’ ‘caution,’ ‘watchfulness,’ take an ablative: as, *len den se hoshyār*, ‘careful (sharp, clever) in commercial transactions;’ *kārkhāne se hoshyār*, ‘prudent in conducting household affairs;’ *bhā-i-on kī ṭarāf se hoshyār*, ‘on (my) guard against (my) brothers.’

365. Adjectives signifying ‘acquainted with,’ ‘informed,’ ‘destitute of,’ require the ablative; as, *in bāton se wḍqif*, ‘informed of these matters;’ *ḥaqīqat se muṭṭālī*, ‘acquainted with the truth;’ *rakhwālon se sūnd*, ‘empty of guardians,’ ‘without keepers.’

a. Other examples of adjectives governing an ablative are, *Khudd ki raḥmat se maḥrūm*, ‘excluded from the mercy of God;’ *tujh se nū-ummed*, ‘despairing of thee’ (*i.e.* ‘of aid from thee’); *yih ḥarakat salāṭīnon se badnūmī (hai)*, ‘this action (is) unbecoming in kings;’ *marḍumī se ba’id*, ‘far from manliness;’ *khālī ḥikmat se*, ‘without art.’

ADJECTIVES GOVERNING THE LOCATIVE.

366. Adjectives or participles denoting ‘filled with’ may rarely

govern the locative as well as the ablative: thus, *guṣṣe men bhard*, 'filled with anger;' *ṭaish men bhard hū-d*, 'being filled with rage.'

367. Other examples of adjectives requiring the locative sign *par* are, *bail par sawdr*, 'mounted on an ox;' *ghore par sawdr*, 'riding on horseback;' *kishti par sawdr*, 'embarked on board a boat;' *tujh par mihrbān*, 'kind towards you.'

COMPARISON OF ADJECTIVES.

368. The ablative sign *se* joined to the substantive expresses 'comparison,' the adjective itself undergoing no change, as explained at r. 97. The following are other examples:—*main tujhe apne bete se bihtar jāntā hūn*, 'I consider you better than my own son;' *main in donoṃ se chhoṭā hūn*, 'I am younger than both of them;' *apni beṭi se ziyāda us ki muḥabbat mere dil men paidā hū-i*, 'an affection for him greater than for my own daughter sprang up in my heart;' *ek shahr ābādī men Istambol se barā*, 'a city in population larger than Constantinople;' *bādshāh us shahr kī Kīra se ziyāda 'ādil*, 'the king of that city was more just than Cyrus.'

a. The superlative is expressed by *sab se*, 'than all;' as, *wuh sab bahinon se chhoṭī thi, par 'aql men sab se barī thi*, 'she was the youngest of all her sisters, but in understanding was the oldest.' See other examples at r. 97, etc.

b. The Persian comparative terminations *tar* for the comparative and *tarīn* for the superlative are sometimes used; as, *apne ta-in sab se bihtar samajhta hai*, 'he considers himself better than all;' *sab sharbaton se bihtar*, 'the best of all drinks.'

c. Many words have a kind of comparative influence, and so require an ablative case: thus, *us se do chand*, 'twice as much as that.'

SYNTAX OF NUMERALS.

369. Numerals may add *on* for the nominative plural as well as for the oblique plural, but they do not generally add *on* excepting for emphasis or more precise definition. Nouns associated with numerals do not of course take *on* in the nominative

plural, and not necessarily in the oblique plural. When *on* is added in the oblique plural it generally imparts a more definite meaning.

The following examples may be added to those given at rr. 250-252:—*chālīs darwāze*, 'forty doors'; *chālison darwāze se* or *chālīs darwāzon se*, 'through the forty doors'; *chālison darwāze ki rah se*, 'by way of the fortieth door'; *bīs ashrafi-dn*, 'twenty ashrafis'; *gydrah badre ashrafi-on ke*, 'eleven bags of ashrafis'; *saton kawakib men*, 'among the seven planets'; *do darvesh kā aḥwāl*, 'the adventures of two darveshes'; *chāron be-nawd-on kā mājard*, 'the adventures of the four mendicants'; *un pānchon ki dnkhon men*, 'in the eyes of those five'; *chāron taraf se*, 'from all four sides'; *hazron unṭon par*, 'on thousands of camels'; *hazron gulām*, 'thousands of slaves'; *us ke ghar men sat beṭi-dn paidā hū-in*, 'in his house were born seven daughters'; *ye saton beṭi-dn*, 'these seven daughters.'

370. To express any aggregate of numbers indeterminately or generally, it is usual in English, when a low number is intended, to take two numbers consecutively, placing the lowest first; thus, 'two or three' 'three or four:' but in Hindūstānī it is not common to take consecutive numbers, and the highest may sometimes be placed first; thus, *das pānch rind*, 'ten or five (for five or ten) rogues'; *pānch sat sipdhī*, 'five or seven soldiers.' In higher numbers the idiom is often like the English; thus, *pachās satḥ bigha*, 'fifty or sixty bighās.'

371. *Ek* placed after a high number is often equivalent to our 'about:': thus, *pachās ek*, 'about fifty'; *ka-i ek*, 'some few.'

SYNTAX OF PRONOUNS.

The syntax of pronouns has been partially explained at rr. 107-125, and the concord of the relative pronoun at r. 300.

372. Although the forms *merā*, *terā*, *us kā*, from the three pronouns *main*, 'I,' *tū*, 'thou,' *wuh* or *yih*, 'he,' are generally used as pronominal adjectives, to express 'my,' 'thy,' 'his,' etc., yet they are also employed in prose as the genitives of those pronouns, to express 'of me,' 'of thee,' 'of him,' etc.; thus *merā inkār* may either mean 'my denial' or 'denial of me,' and *us kā inkār*, 'his denial' or 'denial of him.' Similarly, *merī ek beṭi hai*, 'of me there is a daughter.' The regular genitives of the first two (*mujh kā*, *tujh kā*) are not used for 'of me,' 'of thee,'

excepting in poetry, or in prose under certain circumstances only; see r. 108.

373. The third personal pronouns, *wuh*, 'he' or 'she' and *yih*, 'he' or 'she,' when used in the oblique cases for 'of him,' 'of her,' 'his,' 'her,' 'their,' etc., must always take the postpositions (excepting only as explained at r. 389): thus, *us ke kutte ká paṭṭá*, 'the collar of his dog,' (not *us kutte ká paṭṭá*). Similarly, *un ke kutte ko*, 'to their dog,' (not *un kutte ko*). But when *wuh* and *yih* are used for the demonstratives 'that,' 'this,' 'those,' etc., they reject the postpositions in the oblique cases: thus, *us kutte ká*, 'of that dog,' (not *us ke kutte ká*). Similarly, *is kutte ká*, 'of this dog;' *un kutton ká*, 'of those dogs;' *us ḥarakat se*, 'from that action,' (not *us se ḥarakat se*); *is merī ḥarakat ko dekhkar*, 'having seen this action of mine;' *jō ko-i is giṣṣe ko* (not *is ko giṣṣe ko*) *sunegá*, 'whoever shall hear this story.'

374. The same applies to the interrogative and indefinite pronouns *kaun*, 'who?' and *ko-i*, *kuchh*, 'some:' thus, *kis ke makán men*, 'in whose place?' but *kis makán men*, 'in what place?' *kis ki talásh*, 'search for whom?' but *kis talásh men*, 'in what search?' *kin ki chizēn*, 'the things of what persons?' 'whose things?' but *kin chizēn ká*, 'of what things?' *kisi ke ghar men*, 'in the house of some one;' but *kist ghar men*, 'in some house.'

375. The pronoun *áp*, 'self,' is used reflexively, in reference to all three persons, and equally stands for any of the pronominal adjectives 'my,' 'thy,' 'his,' 'our,' 'your,' 'their,' when they have reference to the nominative case or agent of the sentence. In English the word 'own' is equally general in its application to all the persons. See the examples at r. 125, and add *main apnī khushi se*, 'I of my own free will;' *wuh apne darwáze par baithá*, 'he sat down at his own door;' *áp zindán ke munh par pará rahtá*, 'he himself always lay at the mouth of the prison;' *áp mujhe nikálne á-e*, 'they have come themselves to take me out.'

376. But *apnd* may not only be used as a substitute for the pronominal possessive adjective, but even for the genitive case of a pronoun when the

same pronoun is the nominative of the verb : thus, *hamen apnd mushtdq jndtd hai*, 'he knows me to be desirous of (seeing) him.'

377. *Apnd*, being properly a pronominal adjective, may be used, like the Latin *suis*, in the sense of 'one's own people.' It will then be declinable like a noun in *d* : thus, *apnon ke pds dyd aur apnon ne use qabul na kiya*, 'he came unto his own, and his own received him not.'

378. The learner must be careful not to confound the reflexive pronoun *dp*, used in the above manner, with the honorific pronoun *ap*, 'your Honour.' The genitive case of this last is *dp kd*, not *apnd* : thus, *dp ki tawajjuh se*, 'by the favour of your majesty.'

379. The third person and demonstrative pronouns *wuh* and *yih* may be used for the nominative plural as well as for the nominative singular : thus, *wuh admi khate the*, 'those men were eating ;' *wuh donon*, 'those two ;' *yih kis kam ke hain*, 'of what use are these ?'

380. On the other hand, the plural of these pronouns, as well as of *main* and *tu*, is constantly used for the singular, even when no respect is intended : thus, *ham* means 'I' (though followed by a plural verb) ; and to indicate the real plural, *log*, 'people,' is often added to both *ham* and *tum* ; thus, *ham log*, 'we.' Similarly, *un ne*, *in ne* simply mean 'by him ;' whereas *unhon ne*, *unhon ka*, *unhon ko*, *inhon ne*, etc., are the forms in general use for the plural. But see r. 120.

381. Where, therefore, great respect is intended, *unhon*, *inhon*, *jinhon*, etc., with their postpositions, must be used for the singular ; as, *unhon ne kahá*, 'he said,' *wuhi sawar jinhon ne tum ko bashdrat ki*, 'the very same horseman who brought you good tidings.'

382. Observe—The pronouns *ko-i* and *kuchh* undergo no change either in the nominative or oblique cases plural : thus, *ko-i dinon men*, 'in a few days.' The forms *kiní*, *kinú*, do not seem to be in use. The negative may be joined with *ko-i* to express 'no one,' but sometimes the *na* is separated from the pronoun and joined to the verb ; as *ko-i hargiz na jánegá*, 'no one will ever know.'

a. *Kuchh* may occasionally be used for persons as well as things: thus, *yih bát kisú par na khule*, 'this matter must not be revealed to any one.'

383. The interrogative pronouns are frequently used for the relative: thus, *jántá hai ki tumhen kin kin chizon ki zarúrat hai*, 'he knows what things you have need of.' The same applies to the adverbs.

a. It may be here observed that an initial *k* is the sign of interrogative pronouns and adverbs, as *j* is of relative.

384. The affixes *í*, *hi*, *hin*, added to some of the pronouns, especially *yih*, *wuh*, *is*, *us*, *tujh*, *mujh*, etc., make them more emphatic: thus, *yíhi*, 'this same;' *wúhi*, 'that same;' *usí ne*, 'by that very person;' *usí din se*, 'from that very day;' *tujhí ne*, 'by thyself' (where the intervention of *í* causes *tujh ne* to be used for *tú ne*): so also, *Hátim main hi hún*, 'I and no other am Hátim.'

a. *Ap*, 'self,' and *khud*, 'self,' may be added to the three personal pronouns, in the sense of 'self;' as, *main ap* or *main ap hi*, 'I myself.'

385. Although *wuh* is commonly used as a correlative to the relative pronoun *jo*, yet the proper correlative is *so* 'that,' which may follow in the latter clause of the sentence, though frequently omitted, and not generally translated in rendering Hindústání into English: thus, *jo fikr mere jí ke andar hai, so tadbír se báhar hai*, 'the anxiety which is within my heart is not to be remedied,' literally 'whatever anxiety is within my heart, that same, etc.:' *jo cháhte so lejáte*, 'whatever they would desire, that they would take away.'

a. Observe—The pronoun *jo* is often used as a conjunction to express 'that,' 'since,' 'when,' 'if:' see rr. 592, 593.

386. The pronominal adjectives referred to at r. 87 are much used in the manner of relatives and correlatives, the relative generally coming first (compare r. 301): thus, *jíni kharch karo, utní barakat hoti hai*, 'as much as you

spend, just so much blessing is there;’ *jaisd doge waisd pdoge*, ‘whatever you shall give, the like of that shall you receive.’

a. The correlative may sometimes be omitted; as, *jaisd aḥwāl sund thd apni ankhoṅ se dekhd*, ‘just as I had heard the story I beheld (that) with my own eyes.’

387. In the use of the pronouns and pronominals a peculiar attraction or assimilation is often to be observed in Hindústání, as in Sanskrit and other Oriental languages; that is, when a relative or interrogative (but especially a relative) has been used, and an indefinite pronoun would naturally follow, the relative or interrogative is repeated. The following examples will illustrate this:—*jis ko* (not *kisi ko*) *jo mushkil pesh dwe*, ‘whenever a difficulty occurs to any one’ (lit. ‘to whom’); *jo jis ke* (not *kisi ke*) *hāth parā*, ‘whatever fell into the hands of each;’ *jo jis par bitī ho*, ‘whatever may have happened to each;’ *jo ko-i jis chiz kā sawāl kartā*, ‘whoever demanded any thing.’

388. And this attraction extends to the adverbs; as, *jāhāṅ se jo kuchh pāte kaitā*, ‘whatever they may obtain from any where’ (lit. ‘from where’).

389. When the personal pronouns are in apposition to or closely associated with a noun or an adjective used as a noun, then these pronouns, in accordance with r. 349, will not require a postposition: thus, *mujh bad-ṭālī’ kd*, ‘of me unfortunate,’ not *mujh kd* (or *mera*) *bad-ṭālī’ kd*. So also, *mujh de-ḥayā kd*, ‘of me shameless;’ *us akelē kd*, ‘of him alone;’ *mujh búrhe ko*, ‘to me an old man,’ etc.

REPETITION OF NOUNS, PRONOUNS, NUMERALS, ETC.

390. Instead of employing words like the English ‘each,’ ‘every,’ etc., it is usual in Hindústání to repeat nouns, pronouns, or numerals, to denote ‘distribution,’ or ‘the division and assignment of parts’ in regular order and proportion: thus, *ek ek ’aṣṭ ṭukre ṭukre karke*, ‘having divided each limb into separate pieces;’ *apni apni rāh li*, ‘each took his own way;’ *apne apne maqdūr ke muwāfiq*, ‘according to their several abilities;’ *gharī gharī*, ‘every hour;’ *har ek ko pānch pānch sāt sāt rūpa-s detā*, ‘to each one he

gives five or seven rupees a-piece; ' *we donon musáfir jude jude makánon men*, 'those two travellers, each in separate places.'

391. Repetition of a noun or adverb may often give 'intensity,' 'force,' or 'emphasis,' to the idea intended to be conveyed; as, *chupke chupke*, 'very privately,' 'very secretly'; *gol gol*, 'very round'; *hawd narm narm*, 'a very soft breeze'; *aisi aisi farah*, 'in such an excellent manner'; *bari bari dnkhen*, 'very large eyes'; *bichon bich*, 'in the very midst.'

a. It may also convey an idea of 'variety,' as connected with the idea of division: thus, *farah farah ki khi'aten*, 'robes of various kinds'; *khane aqsám aqsám ke*, 'eatables of various kinds'; *kyá kyá guraten*, 'what various forms'; *us ne rang ba rang ki shaklen judi judi band-in*, 'he has created shapes of different kinds, each distinct from the other.' So also, *jaház ek pahár se takkar kháke purze purze ho gayd*, 'the ship, having struck on a rock, went to pieces.'

392. A word is often repeated with a slight alteration in the first letter or letters, to gratify the Hindú taste for a sort of *rhying jingle of sounds*, very much as in English we say 'hurly-burly,' 'flip-flap,' 'flim-flam,' 'hodge-podge,' etc.: thus, *harj-marj*, 'worry,' 'confusion'; *zarq-barq*, 'glitter'; *jhúth múth*, 'falsehood'; *búrhá árhd*, 'old'; *ráz niyúz*, 'secrets'; *naukar chdkar*, 'servants'; *barham darham*, 'topsy turvy'; *darham barham*, 'higgledy piggleddy'; *lashtam pashtam*, 'with much ado'; *saj dhaj*, 'form and fashion'; *ḍil ḍaul*, 'shape and figure.' Sometimes the two words are separated by a conjunction; as, *ld-ig o fā-ig*, 'worthy and deserving.'

393. Something after the same manner an Arabic verbal noun is sometimes followed by the passive participle from the same root, to give emphasis to the sense: thus, *'arṣ ma'rúz*, 'representation'; *zīkr mazkūr*, 'mention'; *wahān kā kuchh zīkr mazkūr na kiya*, 'I made no mention at all of (what had happened) there.'

SYNTAX OF VERBS.

394. In Hindústání syntax the copula or substantive verb 'to be' is often left to be supplied: thus, *itná patthar mere kis kám ká*, 'such a number of stones, of what use (will they be) to me?'

395. Especially when a sentence ends in the negative *nahin*: thus, *yih chirdg mere wáste nahin*, 'this lamp (is) not for my use'; *agar dāmi men rahm nahin, tau uuh insán nahin*, 'if there (is) no pity in a man, then he (is) not human.'

396. And in proverbs or proverbial expressions; as, *bagal men larká, shahr men dhāndhord*, 'the child (is) under the arm, the proclamation (is) in the city.'

NOMINATIVE CASE IN CONSTRUCTION WITH VERBS.

397. Verbs signifying 'to be,' 'to become,' 'to appear,' 'to be called,' etc., take two nominative cases: thus, *admi be-wafā hotā hai*, 'man is faithless;' *tū kaisā faqīr hai*, 'what sort of a faqīr art thou?' *wuh jinn bail ban gayā*, 'that jinn became an ox;' *wuh mujhe bahut burā ma'lūm hū-d*, 'he appeared to me very bad;' *we shahzādī-ān kahlātī hain*, 'they are called princesses;' *Musalmān kahātā hūn*, 'I am called a Musalmān.'

GENITIVE CASE IN CONSTRUCTION WITH VERBS.

398. The uses of this case have been already explained at r. 306. It is perhaps the commonest of all cases in connexion with the object and subject of verbs; and may often be employed in a vague manner to express a 'variety of relations,' usually expressible by the other cases. As, however, the genitive case does not depend so directly upon verbs as upon nouns, it needs little separate illustration in this division of the subject.

399. It may rarely be used in place of the ablative, in connexion with the object of the sentence, after verbs of 'filling,' etc.; thus, *loṭā pānī ká* (for *pānī se*) *bharkar*, 'having filled a metal-pot with water' (see r. 424): so also after verbs of 'informing,' etc.; as, *apne aḥwāl kī ittīlā' dijiye*, 'acquaint me with your circumstances.' Similarly after verbs of 'trusting,' 'relying,' etc., in place of the locative; as, *in kī dostī ká bharosā rakhte ho*, 'do you place reliance in their friendship?'

400. Verbs which express 'delivering over,' 'following after,' 'interceding for,' and many others, are followed by this case in connexion with the object or subject of the sentence, as in the following examples: *us ne wuh jawān dushman ke ḥawāle kiya*, 'he delivered that young man into the hands of his enemy;' *tujhe gāzī ke supurā karūngā*, 'I will deliver thee over to the judge;' *us ke darpai mat ho*, 'do not seek after her;' *main ne in kī shafā'at kī*, 'I interceded for them;' *apne paidā karnewāle ká dhyān rakh*, 'fix thy thoughts on thy Creator;' *bhā-i-on ká sharik na hū-d*, 'he was not an accomplice of his brothers;' *apne marne jine kī kuchh parwā nahīn*, 'I don't care whether

I live or die;' *dāmi har ek 'uhde ko ta'indt hain*, 'men are appointed to every office;' *dāmdn ki gasam khātd hūn*, 'I swear by heaven.'

401. The genitive case in connexion with the verb *ho-nd*, 'to be,' may express 'possession:' thus, *us ke bahut se naukar the*, 'he had many servants;' *wahdn ke bddshāh ki ek befi thi*, 'the king of that country had a daughter;' *meri ek befi hai*, 'I have a daughter.'

DATIVE AND ACCUSATIVE CASES IN CONSTRUCTION WITH VERBS.

402. The use of these cases has been already explained at r. 323. Although the postposition *ko* is commonly affixed to the object of a transitive or active verb, it is as commonly omitted, and the nominative case used for the accusative.

403. The following are examples of transitive or active verbs governing an accusative with *ko*:—*dushman ko mār-ungā*, 'I will kill (my) enemy;' *nān ko chhortā*, 'he drops the loaf;' *Lailā ko dekho*, 'look at Lailā;' *quf ko tor-kar*, 'having broken the lock;' *mujh ko qabul kijiye*, 'be pleased to accept me;' *ba-zor apne ta-in* (see r. 328) *thāmbd*, 'by an effort I supported myself;' *mere ta-in sikhā-o*, 'teach me;' *is faur ki zindagi ko dil nahin chāhtd*, 'my heart does not desire a life of this kind;' *sab saudāgaron ko bulākar*, 'having called all the merchants.'

404. Observe, however, that *ko* is not often used with the past tenses of transitive verbs, another construction being then usual (see r. 439), but when *ko* is used, the agent with *ne* must always precede the past tense or be understood: thus, *main ne us wazir ko mār-d*, 'I struck that wazir;' *shahr ko dekhd*, 'I saw a city' (*main ne* being understood); *jahāz ko langar kiyd*, 'we anchored the ship' (*ham ne* being understood), see r. 441; *dushmanon ko piydr karo*, 'love thy enemies.'

405. When the predicate of a sentence contains two words in apposition, both being in the accusative case, and generally separated in English by the adverb 'as,' the postposition is not required after the second word, nor is it inflected even though capable of inflection: thus, *is búrhe ko apnd banda* (not *apne bande ko*) *samjho*, 'consider this old man as your slave.' Similarly, *mujhe apnd dushman samajhtā hai*, 'he considers me (as) his enemy;'

kam-zdton ki suhbat dsdd ko gulām karti hai, 'the society of the low-bred makes the free man a slave.'

406. Nothing is more common than for the nominative case to stand for the accusative: thus, *bāten kartā hai*, 'he is making words' (i.e. *discoursing*); *ye bāten sunkar*, 'having heard these words'; *gharī-dn ginne lagā*, 'he began to count the hours.' Observe, that in these examples the real form of the nominative case is used, and not merely the accusative without the *ko*. In fact, if a postposition were understood, the oblique form of the word would be employed, as in other cases were *men*, *par*, *kā*, etc., are omitted; whereas the oblique form can never be used for the accusative unless followed by *ko*; thus it is right to say *yih irāda* (not *is irāde*) *rakhtā hūn*, 'I have this intention,' and *yih kitāb* (not *is kitāb*) *mujh ko de*, 'give me this book;' whereas it would not be right to say *yih gharī* but *is gharī* for *is gharī men*, 'at this time,' and not *main pās*, but *mujh [ke] pās*, 'near me' (see rr. 318, 352).

407. The nominative or uninflected form of a word being thus substituted for an accusative case, it must be treated as a nominative; and if a genitive is connected with it, *kā* must then be used, not *ke*: thus, *sarkār kā* (not *sarkār ke*) *jarrāh bulā-o*, 'send for the government surgeon;' *khāne kā sandūq le*, 'take the box of food;' *apnā aḥwāl kahūngā*, 'I will tell my story.'

408. Observe—No absolute rule can be laid down for the substitution of the nominative form for the accusative, but there can be no doubt that *ko* is generally used whenever it is intended to make the object of the sentence definite: thus, *nān chhortā* 'he drops a loaf;' *nān ko chhortā* 'he drops the loaf.'

409. Verbs of 'giving' or 'imparting' take an accusative of the thing imparted, and a dative of the object to which the

thing is given; but as it is always considered desirable to avoid the conjunction of two *ko*'s, one representing an accusative and the other a dative case, this may easily be done by substituting the nominative form for the accusative; as, *girdā mujh ko ae* (not *girde ko mujh ko de*) 'give me the round loaf;' *bāddshāh ke hāth ko bosa de*, 'give a kiss to the king's hand.' Where, however, the dative case belongs to a pronoun, the sign *ko* may always accompany the accusative case, since the proximity of two *ko*'s may then be avoided by using forms like *mujhe*, etc. instead of *mujh ko*, etc.: thus, *kitāb ko mujhe de*, 'give the book to me.'

410. In the past tenses of these verbs the peculiar construction required by r. 143 removes all difficulty: thus, *main ne us ko hazr rūpae di-e*, 'I gave him a thousand rupees.'

411. *Ke ta-in* is once used for *ko*, after *dend*, in the Bāg o Bahār: thus, *bekasān ke ta-in rūpa-e detā*, 'he gives rupees to the destitute.'

412. The near association of two *ko*'s in a sentence may, however, take place under certain circumstances, as in the following examples from the Bāg o Bahār: *main ne dūre ko us ke bulāne ko rukhāt kiyd*, 'I dismissed the other to call him back;' *bāddshāhzāde ko bāg ki sair ko le ga-e*, 'they took the prince for a stroll in the garden.'

413. The latter use of *ko*, either with the inflected form of the infinitive or with a noun, to denote 'the object for which' any thing is done, is very common; see r. 324. When the infinitive is used, *ko* may sometimes be omitted, but the infinitive remains in the inflected form; as, *wuh namāz parhne ayā*, 'he came to recite (his) prayers.'

414. In fact *ko*, when it stands for the dative, is usually equivalent either to the English 'to' or 'for.' In this manner it is used after verbs of 'selling;' as, *tāj bare mōl ko bechūngā*, 'I will sell the crown for a great price.' Verbs in which a sense of 'commanding,' etc. is inherent generally take *ko* for the person commanded; as, *mujh ko hukm kiyd*, 'he commanded me;' *gumāshite ko farmāyd*, 'he commanded his agent.'

415. Verbs of 'telling,' 'relating,' 'informing,' etc., may take *ko* for the person to whom any thing is told (see r. 422): thus, *main ne sab haqiqat malika ko sund-i*, 'I told the whole truth to the princess;' *aisi bat mujh ko (or mujhe) na sund-o*, 'tell me not so;' *ek admi ne bāddshāh ko khabar ki*, 'a man informed the king.' *Ko* is very rarely used for *se* after *kah-nā*, 'to say;' as, *un men se kisi ko kahd*, 'he said to one of them:' compare r. 421.

416. Verbs of 'motion' generally require *ko*; as, *wuh apne maḥdn ko chald*, 'he went to his own place;' *kahīn ko gayd*, 'he has gone somewhere;' *main us simt ko chald*, 'I proceeded in that direction;' *kumak ko d-e*, 'they came to the rescue;' *safar ko gayd*, 'he went on a journey.' *Ko*, however, may rarely be omitted; as, *uttar ki simt chald*, 'he proceeded in a northerly direction.'

417. The dative case with *ko* is often used in construction with the verbs *hond*, 'to be,' and *and*, 'to come,' in connexion with the person spoken of (the thing or state being in the nominative), to express 'passing or entering into any state,' or 'possessing any particular condition or quality:' thus, *mujh ko kuchh tasalli hū-i*, 'a little comfort was to me,' i.e. 'I became somewhat comforted;' *mujh ko yaqīn dyd*, 'to me certainty came,' i.e. 'I became certain;' *us ko Hātim ke sāth dushmanī hū-i*, 'enmity arose between him and Hātim;' *mendaki ko zukām hū-d*, 'the frog has caught cold;' *mere ta-in* (for *mujh ko*, r. 328) *yih batēn pasand nahtīn dīn*, 'these words are not pleasing to me;' *sab ko lālach dyd*, 'to all covetousness came,' i.e. 'all felt covetous;' *us ko un par raḥm dyd*, 'he felt pity for them.'

ABLATIVE CASE IN CONSTRUCTION WITH VERBS.

418. The diversified manner in which the ablative postposition *se* is employed has already been explained at rr. 329-338.

In connexion with verbs it is constantly equivalent to 'from:' thus, *loḥā us ke munh se chhūṭā*, 'the metal-pot slipped from his mouth;' *us ko maḥall ke andar jāne se man'a karne lage*, 'they began to prohibit him from entering the inner apartments;' *main ne kapre badan se utāre*, 'I took off my clothes from my body;' *us ne ek mutṭhī khāk se kyā kyā ṣūratēn paidā kīn*, 'what various forms has he created from a handful of dust!' *sab se alag kharā hai*, 'he is standing apart from all.'

In Sanskrit the instrumental case is used to express both the instrument and agent, but in Hindústānī the agent by whom is denoted by *ne* (see r. 439), and the instrument with which by *se*: thus, *dushman ko tir se mārūngā*, 'I will slay (my) enemy with an arrow;' *qainchī se mere sir ke bāl katre*, 'he cut the hair of my head with a pair of scissors;' *kuchh munh se bol*, 'say something with (your) mouth;' *ānkhoṅ se dekhō*, 'look with (your) eyes.'

419. Not unfrequently, however, in Hindústání the instrumental *se* may be applied to *persons*, where the agent *ne* might be expected. It can never, however, be employed, like *ne*, with the past tenses of active or transitive verbs; but when used for the agent it is generally connected with the neuter verbs *hond*, 'to be,' or *ho saknd*, 'to be able,' and may then be equivalent to 'by,' 'through,' 'by means of,' etc.: thus, *yih taqfir is guldám se hú-i*, 'this fault has been (committed) by this slave;' *agar yih harakat tujh se hú-i*, 'if this deed was done by thee;' *yih kdm mujh se hú-d*, 'this deed was done by me;' *mujh se bard gundh hú-d hai*, 'a great crime has been (committed) by me;' *yih mujh se hargiz na ho sakegd*, 'this can never be done by me;' *rát ko mujh se kuchh tadbir na ho saki*, 'at night no plan could be devised by me;' *agar wuh is se ho sakd*, 'if that could be done by him;' *sháyad is gumáhgar se kuchh qufir hú-d*, 'perhaps some fault has been committed by this sinner' (guilty person).

420. *Se* may also be used for the agent after causal verbs; as, *miñnat mujh se karwodegd*, 'he will cause labour to be performed by me;' *kalima us se parhwdyd*, 'I caused the creed to be learnt by her' (I had her taught to repeat the creed).

421. The verbs *kah-nd*, 'to say,' 'to speak,' and *púchh-nd*, 'to ask,' as well as all verbs, simple, compound, or nominal, in which a sense of *addressing*, *conversing with*, *questioning*, or even of *making known*, is involved, take an ablative of the person: thus, *main ne us guldám se kahd*, 'I said to that slave;' *main ne wazir se púchhd*, 'I asked the wazir;' *in se púchhiye*, 'be pleased to ask them;' *faqir se baten karne lagd*, 'he began to converse with the faqir;' *mu'allim se parhtd thd*, 'he was reading with the teacher;' *rafiqon se paldh lekar*, 'having taken counsel with friends;' *mujh se mukhlátib hú-d*, 'he addressed me;' *mujh se hamkaldm hú-d*, 'he conversed with me;' *tujh se sawdl karne d-e hain*, 'they are come to question you;' *kisi se yih bhed gdhir na kjiyo*, 'do not reveal this secret to any one.'

a. Bolnd, 'to speak,' is rarely found with the ablative; as, *kisú se na bol*, 'speak to none.'

422. But verbs of 'informing,' 'making acquainted,' generally take an accusative or nominative of the person, and ablative of the thing; as, *mujhe apne nám se dgdh karo*, 'inform me of your name;' *is bdt se ko-i wdgif na thd*, 'no one was informed of this matter;' *apni sarguzasht se mujhe muftali farmdiye*, 'make me acquainted with your history;' *agar ahsodl se mujhe muftali kjiye*, 'if you would inform me of the circumstances;' *zamane ko bhale bure se kuchh wdgif na thd*, 'I was wholly unacquainted with the good and evil of the age;' *main is harakat se muftlag khabar na rakhtd thd*, 'I had not the slightest information of this action.'

423. Verbs of 'fearing' require the ablative case of the thing or person

feared; as, *bare but se na dard*, 'did he not fear the great idol?' *Khudd se dar*, 'fear God.'

424. Verbs of 'filling' take an ablative (compare r. 361); as, *ṣandūqcha jawādhir se bhar liyd*, 'he filled the casket with jewels.'

425. Verbs which imply 'acting by,' 'dealing with,' 'treating,' require an ablative of the person; as, *jo marzi men dwe us se sulūk kijiye*, 'treat him in any way you think fit;' *bahin se kuchh sulūk na kiyd*, 'I had no dealings with my sister;' *jo jo mujh se dagd-en kin thin*, 'whatever treacherous acts they had committed against me;' *main tujh se aisd sulūk karūngd ki apni sdri muṣibat bhūl jāwegd*, 'I will so treat you that you will forget all your troubles;' *jab mujh se yih sulūk hū-d*, 'when I received such treatment.'

426. Verbs which imply 'desisting from,' 'abandoning,' 'leaving off,' are generally found in construction with an ablative; as, *is kdm se bdz d*, 'desist from this action;' *is qaṣd se dar-guzar*, 'abandon this pursuit;' *jab namāz se fārig hū-d*, 'when I had finished my prayers;' *jab khāne se farāgat hū-i*, 'when I had left off eating;' *main saḷānat se guzrd*, 'I relinquished the kingdom.'

427. The ablative *se* is employed after verbs of 'motion,' or even after *hond*, to express 'going away from,' 'moving off,' 'passing by,' or 'crossing over;' as, *mere admhne se gayd*, 'he went out from my presence;' *mujh pds se mat j-d*, 'do not go away from my side;' *mere pds se hokar* 'passing by me;' *khawḍp-pure se hokar*, 'passing through the antechamber;' *is samundar se kyūnkar pdr utren*, 'how shall we cross this ocean?' *wahān ke sab saudd-garon se sabqat le-gayd*, 'I passed by (outripped) all the merchants of that place.'

428. Verbs which imply 'caution,' 'taking care of,' etc., are found in construction with the ablative; as, *kitāb se khabardr rahiyo*, 'take care of the book;' *mere karkhāne se khabardr* or *hoshydr ho*, 'take charge of my workshop;' *us dāmi se khabardr raho*, 'beware of that man.'

429. So also verbs of 'separating;' as, *marḍ ko us ke bāp se judd karūngd*, 'I will set a man at variance with his father.'

430. And verbs of 'comparing;' as, *in logon ko kis se tamāil dūn*, 'whereunto shall I liken these people?'

431. And verbs of 'denying;' as, *hamdre dew-ton se munkir hai*, 'he denies our gods.'

432. And verbs of 'concealing;' as, *dil kd bhed doston se chhipdnd durust nahin*, 'to conceal one's heart's secret from one's friend is not right;' *is se ko-i bāt mahfī nahin*, 'I concealed nothing from him.'

433. Other examples of verbs in construction with the ablative are, *hāth sindagi se dho-e* or *apni jān se hāth dho-e*, 'I washed my hands of life;' *main*

apni taqfir se khajil hokar, 'having become ashamed of my fault;' *zindagi se ba tang dyd hūn*, 'I have become weary of my life;' *insdn ki zindagi khāne pine se hai*, 'the life of mortals is (supported) by eating and drinking;' *meri harakat se hairdn hū-i*, 'she was astonished at my conduct;' *aist daulat ke hāth logne se nihāyat khushī hāqil hū-i*, 'I was much pleased at getting so much money into my hands;' *main us javdn se rukhsat hū-d*, 'I took leave of that young man;' *haqq-i-pidari se add howe*, 'may there be a performance of paternal duty;' *is se nikdh kare*, 'let him marry her;' *apni beti se is ki shāddi kar dijo*, 'marry him to your daughter;' *shahzāde ki shāddi us se karke*, 'having married the prince to her;' *Khudd se lau lagd-e*, 'having prayed earnestly to God;' *bddshdh se yih bdt sunte hi*, 'on hearing this speech of the king;' *sir pattharon se fākrāte*, 'dashing one's head against stones;' *parosi se dosti rakh*, 'have friendship with (your) neighbour.'

LOCATIVE CASE IN CONSTRUCTION WITH VERBS.

434. The usual senses in which this case is employed, irrespectively of verbs, have already been explained at r. 339. Both *men* and *par* are used after verbs of motion as frequently as *ko*: thus, *shahr men gayd*, 'he went into (or simply to) the city;' *main us ki dūkdān par gayd*, 'I went to his shop;' *jab shahr ke darwāze par gayd*, 'when I arrived at the gate of the city;' *mere ta-in ek haweli men legayd*, 'he took me to a house.'

435. The locative sign *men* may be used in construction with the verb *and*, 'to come,' or even *hond*, 'to be,' to express 'passing into any state;' thus, *wuh hosh men dyd*, 'he came to his senses;' *wuh khafagi men āyd*, 'he became angry;' *main achambhe men hū-d*, 'I became astonished.' Observe the difference of construction here and at r. 417.

436. Verbs which denote 'tying' or 'fastening' require the locative case with *men*, 'of the thing to which' any thing is fastened; as, *gurāhi dori men bāndhkar*, 'having tied a goblet to a cord;' *dol rassi men bāndhkar*, 'having tied the bucket to a rope;' *das khumen zanjiron men jhakri hū-i*, 'ten jars fastened to chairs.'

437. The following examples illustrate the use of *men*, to express 'among' or 'between,' in connexion with verbs:—*malika un men na thi*, 'the princess was not among them;' *laundon men khelne na de*, 'do not allow him to play among the servant-boys;' *hairdn aur insdn men kyā tafāwut hai*, 'what is the difference between a brute and a man?' *haqq o bātil men farq kartā hai*, 'he distinguishes between truth and falsehood;' *sdton kawdkib men naiyir i a'zam hai*, 'among the seven planets it is the chief luminary.'

438. The following are other examples of verbs in construction with locative cases in which *men* and *par* are variously equivalent to 'with,' 'in,' 'on,' 'at,' 'to,' 'by,' etc.:—*tumhdri beṭi par 'dshiq hai*, 'he is in love with your daughter;' *wuh us par rijhi*, 'she was in love with him;' *raugan i baddm sirke men mildkar*, 'having mixed oil of almonds with vinegar;' *apni jan par kheld hūn*, 'I have sported with my life;' *mujh par khafagi kd kyd sabab hai*, 'what is the cause of (his) being angry with me?' *tujh par guṣṣe kd yih bd'is*, 'this was the cause of (my) being angry with you;' *bhd-i par guṣṣe hai*, 'he is angry with his brother;' *is guftgu men sharik hū-d*, 'I shared in this conversation;' *tir nikālne men sharik hū-d*, 'I assi ted in taking out the arrow;' *meri talash men thd*, 'he was in search of me;' *jawdb men us se kahd*, 'I said to him in answer;' *main is 'azdb men hūn*, 'I am in this trouble;' *tamdā shab'aish o 'ishrat men kaṭṭi*, 'the whole night was spent in feasting and merriment;' *waṣiyat par 'amal na kiyd*, 'he did not act on the will;' *is ki bekasi ki hālat par rahm kijiye*, 'take pity on his friendless state;' *wuh mere qaul qarār ke nibāhne par ḥairān rahti*, 'she was astonished at my keeping my promise;' *insān apne qaul qarār par nahin rahtd*, 'man does not abide by his promise;' *ham par jo kuchh bitd hai*, 'whatever has happened to us;' *bāp par yih biptd bitī hai*, 'this calamity has befallen your father;' *jo kuchh mujh par guzrd*, 'whatever has happened to me;' *in par bari muṣibat pari hai*, 'a great calamity has befallen them;' *aisi ḥaibat mujh par galib hū-i*, 'such terror overpowered me;' *ko-i mere jāne par rdzi na hū-d*, 'no one assented to my departure;' *kisū par hargis na khuld*, 'it was never revealed to any one;' *sārd yih mulk mere ḥukm men thd*, 'all this empire was subject to me;' *jis mewe par ji chale khdyd karo*, 'continue to eat any fruits you may have an inclination for;' *main ne us ki shardrat par nazar na ki*, 'I did not regard his villany;' *mujh se mukhḍlafat kartd hai*, 'he opposes me or makes enmity against me.'

Agent with ne in construction with verbs.

439. The peculiar construction required with the past tenses of transitive or active verbs has already been explained at rr. 143, 144. By some grammarians *ne* is regarded as an expletive, and what is called the agent with *ne*, as equivalent to the nominative case: thus *us ne* is regarded as equivalent to *wuh*, and *mard ne* to *mard*. But that *ne* forms an oblique case as much as *kā*, *ko*, *se*, or *men*, is clear from the fact that *ne*, like those postpositions, inflects all words capable of inflection, excepting *main* and *tū*, and even those pronouns under certain circumstances; see rr. 108, 384.

440. The real fact is, that as the love for a passive construction is one of the most remarkable features in Sanskrit syntax, so does this construction prevail in many Indian languages derived from Sanskrit: thus 'the dog drank water' would be idiomatically expressed in Sanskrit thus—*kukkure-ṇa pānīyam pītam* 'by the dog water was drunk,' the agent, which in English is in the nominative, being placed in the instrumental case, and the object (*pānīyam* 'water,' neut.) becoming the nominative to the past participle, which of course agrees with this neuter noun in gender, number, and case. Exactly in the same way in Hindústānī 'the dog drank water' would be rendered *kutte-ne pānī piyā*, where *kutte-ne* is the agent (corresponding to the Sanskrit instrumental *kukkure-ṇa*) from the nominative *kuttā* 'a dog,' and *piyā* is the masculine form of the past participle, agreeing with the object *pānī*, which is in the nominative case masculine. Even the common termination of the Sanskrit instrumental case (*ṇa*) is evidently the source of the postposition *ne*, which is the sign of the agent in Hindústānī.

441. The only apparent objection to this explanation is, that even when a sentence is constructed with *ne*, *ko* may occasionally be placed after the object, in which case the past participle remains unchanged in the masculine singular: thus *kutte ne nān chhorā* 'the dog dropped the loaf' for *kutte ne nān chhorī* 'by the dog the loaf was dropped.' It is not improbable that in these cases the past participle may be used impersonally, as explained at r. 144. But the more probable hypothesis is, that as Hindústānī is made up of Persian as well as Sanskrit, and adapts itself frequently to the former model, the occasional abandonment of the passive construction after *ne* may be the result of a leaning towards the Persian idiom. In that language there is neither agent nor instrumental case, and the

construction of the past tenses of transitive verbs resembles English. In proportion, therefore, to the regard paid to the peculiarities of Persian syntax, the passive construction peculiar to Sanskrit may be ignored, and the idiom of the two languages confounded in a manner that causes some perplexity.

442. The following are other examples of the simple and mixed construction, as explained above :—*main ne kutte ki duds suni*, 'I heard the barking of the dog' (lit. 'by me the barking of the dog was heard'); *us ne aisd jawáhir kabhá na dekhá*, 'he had never seen such a jewel'; *main ne apne ghar ki ráh lí*, 'I took the road to my own house'; *bádsáh ne tabassum kiyá*, 'the king smiled'; *mardón ko Khudá ne kamáne ke liye bandiyá hai*, 'God has created man to labour'; *main ne ek laundí ko bhejá*, 'I sent a female slave.'

443. Frequently the agent, when a pronoun, is understood; thus, *us part ko na pdyd*, 'I did not find that fairy,' where *main ne* must be supplied from the context; see r. 404. So also, *yá sunkar (us ne) kahá*, 'having heard this, she said.'

444. The learner must be careful to observe that the passive construction with *ne* is only required with those tenses of active or transitive verbs which are formed from the past participle. The tenses formed from the root and present participle can never use *ne*: thus, *main ne dekhá*, 'I saw,' but *main dekhúngá*, 'I will see,' *main dekhtá thá*, 'I was seeing.' So again, *us ne kahá*, 'he said,' but *wuh kahtá hai*, 'he is saying.'

445. Some verbs which might be regarded as active in English are treated as neuter in Hindústání, and *vice versa*. The following are always considered neuter: *bol-ná*, 'to speak'; *lá-ná*, 'to bring'; *le-já-ná* or *le-chal-ná*, 'to convey,' 'to take'; *bhúl-ná*, 'to forget'; *dar-ná*, 'to fear'; *chúk-ná*, 'to miss'; *lar-ná*, 'to fight'; *lag-ná*, 'to begin.' The following are active: *kah-ná*, 'to say'; *cháh-ná*, 'to wish'; *gá-ná*, 'to sing'; *ján-ná*, 'to know'; *likh-ná*, 'to write'; *púchh-ná*, 'to ask'; *sikh-ná*, 'to learn'; *sun-ná*, 'to hear.' Thus, *main bolá*, 'I spoke'; *main sandúq ko láyd*, 'I brought the box'; *we larí ko le-ga-e*, 'they carried off the girl'; *main dará*, 'I feared'; *wuh kahne lagá*, 'he

began to say.' But *main ne kahá*, 'I said; ' *us ne cháhá*, 'he wished,' etc.

446. With regard to *lánda*, it is, in real fact, a contraction of *le-ánd* (i.e. 'having taken to come'), and resembles the compound verbs *le-jánd* and *le-chalnd*, in which the last member of the compound is neuter, the rule always being that in these cases the whole verb is to be treated as neuter.

447. But *le-ná*, 'to take,' is active, and requires *ne*: thus it is right to say *main láyd*, 'I brought,' because contracted for *le dyá*, 'having taken I came; ' but *main liyd*, 'I took,' would be wrong, the correct expression being *main ne liyd*.

448. Similarly all active verbs, the moment they are compounded with neuters (the neuter verb coming last in the compound), become neuter, and reject *ne*: thus, *khána*, 'to eat' is active, but *khá jánd*, 'to eat up,' and *khá chukná*, 'to have done eating,' are neuter: thus, *main ne kháyá*, 'I have eaten,' but *main khá gayá*, 'I ate up.'

449. A few verbs are both active and neuter, that is, they require *ne* when used in an active sense, and reject it when used intransitively: thus, *soch-ná*, 'to consider,' is sometimes active, but may be employed in a neuter sense; thus, *main apne dil men sochá*, 'I considered in my mind.' Similarly, *main apne ta-tñ murda khyádl kiyá*, 'I imagined myself dead.' *Khel-ná*, 'to play,' is neuter, but may be employed actively: thus, *us ne 'ajab khel khelá*, 'he played a pretty trick.'

450. Again, a verb which properly requires the active construction with *ne* may be treated as neuter when it has assumed a neuter sense by being compounded with a noun: thus *dend* 'to give' requires a transitive construction, but *dikhá-i de-nd*, 'to appear' is treated as neuter; as, *do dámi dikhá-i di-e*, 'two men appeared.'

451. When two past tenses are employed in a sentence, one belonging to an active and the other to a neuter verb, if the active verb precede, the agent must take *ne*; but the construction need not be changed to accommodate itself to the neuter verb in the latter part of the sentence, as the pronoun without *ne* may always be understood: thus, *main ne yih bát sun-i aur bolá*, 'I heard this speech and said,' where *main* is understood before *bolá*. Again,

us andhe ne mujhe bulāyd aur us makān men legāyd, 'that blind man called me and took me to that place,' where *wuh* is understood before *legāyd*; see r. 445.

452. The reverse holds good, and is perhaps still more common: thus, *ek faqir dyd aur sawāl kiyd*, 'a faqir came and made a request,' where *us ne* is understood before *kiyd*. Again, *main ghore par charh baithā aur [main ne] rāh li*, 'I mounted my horse and took my way;' *ye donon sāth chāl aur [unhon ne] hākim se yāhī kahā*, 'these two went along with me and told the very same story to the governor.'

453. *Se* being used for the instrumental case in Hindústānī (see r. 331) *ne* is confined to the agent, and is rarely, therefore, found in conjunction with words which stand for inanimate objects or things.

454. An inanimate object may, however, be an agent in the sense of producing an effect, and will, therefore, take *ne* in construction with the past tenses of transitive verbs: thus, *is bāt ne mujhe kharāb kiyd*, 'this thing has ruined me' (*lit.* 'by this thing ruin has been caused to me'); *bādshāh ko hairat ne liyd*, 'astonishment seized the king'; *bādshāh ke lahū ne josh mārā*, 'the king's blood boiled'; *ishitiyāq ne wahān rahne nā diyd*, 'my desire did not permit me to remain'; *dīl ne nā chāhā*, 'my heart did not desire,' etc.

455. The construction of active past tenses with *ne* will often cause ambiguity as to the gender of the subject of the sentence: thus, *wuh bolī* can only be 'she said,' but *us ne kahā* may either be 'he' or 'she said.' In these cases the context can be the only guide to the sense.

SYNTAX OF THE INFINITIVE.

456. The infinitive in Hindústānī is perhaps the most useful part of speech in the language. It is constantly employed as a verbal noun, and may be regarded both as a substantive and an adjective, being declinable like nouns substantive and adjective in *ā*. It may be the nominative or subject of a proposition as well as the predicate, or it may take the dative and accusative sign *ko* to denote the object or purpose for which any thing is done. It also serves the purpose of the Latin gerunds (which are the genitive, dative, accusative, and ablative cases of the participle in *du*), and may even be employed like the Latin future participles in *du* and *ru*. It is not unfrequently used for the imperative. The following examples will illustrate its various uses.

457. In its capacity of a declinable noun it is frequently the nominative case to the verb : thus, *is se marnā bhalā hai*, 'dying is better than this;' *sakhī honā bahut mushkil hai*, 'to be generous is very difficult.'

458. As a genitive case it assumes *kā*, *ke*, and *ki*, exactly in the same manner as a noun, see r. 78 : thus, *bolne ki śāqat na thī*, 'there was no power of speaking,' where *bolne ki* agrees with the feminine noun *śāqat*. So also, *giṣṣa us ke na rukhsat karne kā 'arṣ kiyā*, 'he related the story of his not letting me go.'

459. The genitive case of the infinitive is often used in construction with *wāṣṭe*, *liye*, *khāṭir*, etc. (see r. 577) : thus, *tarbiyat karne ke wāṣṭe*, 'for the sake of causing instruction;' *lakṛi-ān torne ke wāṣṭe*, 'for the sake of breaking firewood;' *bhikk māngne ke liye*, 'for the sake of begging alms;' *bulāne ki khāṭir*, 'for the sake of calling.'

460. As a dative or accusative it may denote the object for which any thing is done, and may generally be translated by the English 'to;' as, *main ne tujhe jawāhir ke kharid karne ko bhejā*, 'I sent you to purchase the jewels;' *mujhe baiṭhne ko kahā*, 'he told me to sit down;' *ek ṭukṛā khāne ko do*, 'give me a morsel to eat;' *pānī pine ko māngtā*, 'he asks for water to drink.'

461. The sign *ko* may sometimes be omitted, leaving the infinitive in its inflected form : thus, *kuchh 'arṣ karne āyā*, 'he has come to make some representation;' *mujhe sūli oharhāne le-ga-e*, 'they took me away to put me on the stake;' *us ko bulāne gayā*, 'he went to call him.'

462. The genitive sign is rarely used in this sense; as, *mujhe baiṭhne ki ishḍrat kī*, 'he made a sign for me to sit down,' where *baiṭhne kī* agrees with *ishḍrat*.

463. The use of the infinitive as an ablative and locative is equally common : thus, *main us ke milne se drām pātī*, *wuh mere dekhne se khush hotā*, 'I obtained satisfaction by meeting him, he was gratified by seeing me; mere

dne men̄ bari qabdhāt hai, 'in my coming there is great shamefulness;' *in bāton ke kahne men̄*, 'in telling these matters.'

464. The infinitive may govern the case of the verb: thus, *mujh se kahne lagd*, 'he began to say to me.' When it governs the accusative, the nominative form of the noun without *ko* is generally used; as, *parastish karne lage*, 'they began to perform devotion;' *dildad dene lagd*, 'he began to give consolation.' But the inflected form of the pronoun may occur: thus, *us khabar lane kd qasd*, 'the design of bringing that intelligence.'

465. Sometimes, however, the infinitive of a verb may govern the genitive case, when the verb itself generally takes the accusative: thus, *un makānon ke dekhne ko dyd*, 'he came to see those places;' *main un ke dekhne kd mushtaq hūn*, 'I am desirous of seeing her.'

466. The infinitive is frequently joined adjectively to a noun, as the subject or predicate of a sentence, and must then agree with the noun in gender and number: thus, *mihmān ko taklif deni khūb nahin*, 'giving trouble to a guest is not good;' *bahut bāten banānin khush nahin*, 'putting too many words together is not pleasant;' *yih ruswā-i zāhir karni khūb nahin*, 'disclosing this disgraceful affair is not well;' *dāstān kahni shurū ki*, 'the relating of the story was commenced;' *be sabab dānt kholne adab se bāhar hain*, 'to shew the teeth (grin) without a cause is inconsistent with good manners.'

467. The infinitive is frequently used to convey a sense of 'futuraity,' or 'necessity,' like the future passive participles in Sanskrit, or like the Latin participles in *dus* and *rus*: thus, *ek roz marnd hai*, 'one day we shall have to die;' *yūn hond thā*, 'it was to happen thus;' *agar tum ko aisi nd-āshnd-i karni thi*, 'if you intended to act with such unfriendliness;' *agar tujhe mar jnd thā*, 'if thou wast to die;' *jo kahnd hai jald kah*, 'say quickly what thou hast to say;' *parndle ki rdh se nikalnd hai*, 'one can get out by way of the drain.'

468. It is very idiomatically used in the genitive case as a kind of future participle in *rus*; thus in the *Bdg o Bahār* we have *main nahin mānne kd*, 'I will never believe.' And again, *ab main Ajam nahin jāne kd*, 'now I do not intend going to Persia.'

469. When joined with *hogd* it is equivalent to a future passive participle expressive of 'obligation;' as, *tum ko āne hogd*, 'you must come.'

470. The infinitive may have the sense of the imperative, but when used

for the imperative it will be easy by supplying one or two words to preserve the infinitive sense: thus, *yād karnd*, 'recollect' may be equivalent to ['take care to] recollect.' Similarly, *jab wuh baliq ho us ko takht hawāle karnd*, 'when he is grown up [I command you to] make over the throne to him.'

471. The infinitive is frequently used in this manner after the conjunction *ki*: thus, *apne farzand ko naṣihat ki ki hamesha dndā-on ke sath guzrān karnd*, 'he advised his son that [he ought] always [to] associate with the wise.' Especially when followed by a negative; *main ne tum se kahā thā ki mere mulk men na rahnd*, 'I had told you that you were not to stay in my dominions.' Or *ki* may be left out: thus, *main tumhen kahtā hūn hargis qasam na khānd*, 'I say unto you, Swear not at all.'

472. The infinitive may have a passive sense after some words; as, *kahne ke lā-iq*, 'fit to be told,' (fit to tell).

USE AND APPLICATION OF THE TENSES.

Aorist (or Potential).

473. This tense is usually called the Aorist, but as it generally implies 'possibility,' 'liberty of action,' 'fitness,' 'necessity,' etc., as denoted by the English auxiliaries 'may,' 'might,' 'should,' 'would,' etc., the name Potential seems to agree best with its usual functions: thus, *jo ho so ho*, 'let what may happen;' *jo marṛi men dwe*, 'whatever may come into your wish' (will).

474. As expressing 'may,' 'might,' 'should,' etc., it is generally used in construction with the conjunctions *ki*, *tāki*, *jo*, 'that,' *agar*, *jo*, 'if,' etc. *Bihtar hai ki bāqi zindagi apne khāliq ki yād men kātūn*, 'it is better that I should pass the rest of my life in the recollection of my Creator;' *ummedwār hūn ki qadamboṣ karūn*, 'I am in hopes that I may kiss (the king's) feet;' *tā ki log un ki tā'zim karen*, 'that people may do them honour;' *agar bahut bhūkhā ho*, 'if he be very hungry;' the conjunction may sometimes be omitted, as *sab ko kah do hāzīr rāhen*, 'tell them all to be in attendance.'

475. *Ki* and *jo* with the potential are often translatable by the English 'to;'

as, *qasā kiya ki us rāh se chālūn*, 'I wished to go by that road;' *nāzar ki majlū na thī jo us ke jamāl par thāhre*, 'the sight had no power to rest upon her beauty.'

476. The potential is often used in praying or expressing a wish; *Khudā karē bādshāh ki marzi dwe jo rūbarū buldwe*, 'may God grant it may please the king to summon (us) before him;' *Khudā sab ko is bald se mahfūz rakhe*, 'may God preserve every one from this calamity.'

477. It often expresses 'obligation' or 'necessity'; as, *malika qaul qarār karē ki apne kahne se na phirēn*, 'the princess must promise that she will not swerve from her word;' *ko-i mere pās na dwe*, 'no one must come near me.'

In some of the above examples, however, the potential is not distinguishable from the imperative.

478. In its capacity of an aorist or indeterminate tense, the potential may express present, future, or even past time.

479. It is mostly used as a present in proverbial expressions; as, *unṭ charhe kutṭā kiṭe*, 'though he be mounted on a camel, the dog bites him:' but it may also be so employed in narration; as, *Khudā jāne kya karegā*, 'God knows what he will do;' *na jānūn*, 'I do not know.'

480. It is often used for the future: thus, *jo tū merd rafiq ho to main Naishāpur ko chālūn*, 'if thou wilt be my companion I will go to Naishāpur;' *dī tumheṅ bādshāh pās le chālūn*, 'to-day I will take you to the king.'

481. It is rarely used for a past tense: thus, *main daurā, dekhūn to malika kī chihra surkh ho gayā hai*, 'I ran and beheld that the face of the princess had become red.'

Future.

482. This tense expresses 'futurity' either definitely or indefinitely, and may sometimes have the sense of the aorist (or potential); as, *jab bhūkhā hūngā to na in ko chabā sakūngā; pas agar aur bhī do, mere kis kām ā-enge*, 'when I become hungry, even then I shall not be able to chew these; if then you should give me still more, of what use would they be to me?' *kal jam'a ho-enge, main tujhe le-jāūngā*, 'to-morrow they will assemble, I will take you (there);' *jab tum kahā bhejoge main ā-ūngā*, 'when you send word I will come.'

483. A future tense is sometimes substituted for the present or potential by

a kind of attraction; compare r. 488; thus, *jaied doge waisd pd-oge*, 'as you may give, so you will receive.'

Imperative.

484. The imperative is not distinguishable from the aorist (or potential) excepting in the second person singular: thus, *kare*, 'let him do it,' 'may he do it;' *ko-i mere pds na dwe*, 'let no one come near me.' *Zarra main bhī sunūn*, 'let me just hear,' *karen na karen*, 'let them perform it or not,' may be variously regarded as potential or imperative.

485. Nor is the second person singular of the imperative very commonly used, the second person plural or the respectful form being generally substituted for it, even in common conversation. Instances, however, occur, especially in prohibition.

486. *Mat* as well as *na* may be used in prohibition with the imperative, but never *nahīn*. Observe, however, that *mat* is only used with the imperative; never with any other tense.

487. The following are instances of the second person of the imperative singular and plural: *shukr Khuddā kā kar*, 'give thanks to God;' *dekho*, 'look;' *kaho*, 'tell;' *yih batā-o*, 'point this out;' *yahān raho*, 'stay here;' *aisā kām mat kar* or *aisā kām na kar*, 'do not do such a deed;' *be-adabī na kar*, 'do not act disrespectfully;' *apnī jān mat kho*, 'do not throw away your life;' *itne garm mat ho*, 'be not so warm;' *mujhe na satā-o*, 'do not tease me.'

488. The sympathy between the imperative and potential tenses, and their mutual interchangeableness, is remarkably exemplified in the following example from the *Bāg o Bahār*; *jo mundaib jān so kar*, 'whatever you may think proper, that do,' where a kind of attraction causes the substitution of *jān* for *jāne* in the first clause of the sentence. Similarly, *aisā kām kar ki shahzāde ko kisū fareb se mār-dīl*, 'act in such a manner as to slay the prince by some artful stratagem.'

489. This attraction of similar tenses is a very noticeable feature in Hindustānī syntax, and is not confined to the potential and imperative; compare r. 483.

Respectful tenses.

490. The respectful form of the imperative is much used: thus, *mu'af kijiye*, 'be pleased to pardon;' *khabardār rahiyo*, 'be pleased to remain careful;' *bāldākhāns par baiṭhiye*, 'be pleased to sit on the balcony;' *mujhe kisi jagah gār dijo*, 'be pleased to bury me somewhere.'

491. It is not unfrequently employed impersonally, and sometimes with a sense of obligation, as expressed in English by 'one should,' 'let us,' 'you may,' etc.: thus, *daryāft kijiye*, 'one should learn,' 'you may learn;' *dekhiye*, 'one should see;' *rahiye*, 'one should remain.' See also rr. 544, 553, 554.

492. In accordance with the sympathy between the imperative and potential tenses, noticed at r. 488, there can be no doubt that the respectful form of the imperative may be used for the potential (or aorist) or with a potential sense: thus, *agar is haqiqat se muttālī kijiye*, 'if you would be pleased to inform me of these circumstances;' *jis ko chāhiye pahchān liye*, 'whichever you may wish you may recognise;' *agar dikhāiye*, 'if you would be pleased to show.'

493. In corroboration of this view a form *iyen* occurs in the *Bdg o Bahār* for the 1st and 3rd plural: thus, *yih harakat salāṭīnon se badnūmā hai ki hukm qatl kī farmdiyen aur tamām 'umr kī khidmat bhūl jāiyen*, 'this conduct is unseemly in kings, that they should give the order for putting to death and should forget the service of a whole life.' Here *farmdiyen* and *bhūl jāiyen* are clearly softened or respectful forms of the potential.

494. The respectful future is not common. The sentences in which it occurs are generally interrogative: thus, *paidā kijiyeḡ us shakhṣ ko jo ru-zamīn par fasād barpā kare*, 'wilt thou be pleased to create a person who may raise sedition on the face of the earth?'

Present indefinite.

495. This tense is called 'present,' but the term 'indefinite' is added to denote the varied and indeterminate character of its

functions. It is not very often used with a present signification ; and when so used, the substantive auxiliary, which forms the present definite, may generally be understood : thus, *ek kī saj dhaj se दूसरे का ढ़िल दा़ल मीत़ा नहि़न*, 'the fashion and form of one agrees not with the shape and figure of the other;' *us ká bál biká nahin kar saktá*, 'it cannot disorder one of his hairs.'

496. It is commonly employed to denote 'habitual action,' but is generally so employed in narration with reference to past rather than present time : thus, *jab kutte ko dekhte ek girdá us ke áge phenk dete*, 'whenever they saw the dog they used to fling down a round loaf before it, or 'they were in the habit of flinging down,' etc. ; *akṣar bádsháh un se chuhal karte*, 'often-times the king was in the habit of making merry with them;' *wuh tájir darbár ke waqt házír rahtá*, 'that merchant used to be present at the time of the court.'

497. In this sense it is often translatable by the English, 'would.' *ko-í patthar se mártá, lekin yih us jagah se na sarkatá*, 'one would strike it with a stone, but it would not move from that place.'

498. It is often used as a kind of perfect or pluperfect conditional, when it may generally be translated by 'would have,' 'had,' 'did,' etc. : thus, *agar wuh pání na láti to yih us ke básan phor-ḡáltá*, 'if she did not bring the water, then he would break her pots;' *kásh ki tere 'iwaz main patthar janti*, 'would that instead of thee I had brought forth a stone;' *kásh ki yih shafaqat na karte*, 'would that you had not shewn this kindness.'

499. It may even take the place of a past subjunctive after *kī* : thus, *mundasib thá ki tú detá*, 'it was proper that you should give' or 'should have given.'

Present definite.

500. This tense is commonly used in the ordinary manner of a present; as, *samundar hazáron lahren mártá hai*, 'the ocean rolls thousands of billows;' *itná jántá hún*, 'this much I know;'

jo kuchh tú kahtá hai main yih sab samajhtá hún, 'I understand all this that thou sayest.'

501. It may denote 'habitual or continuous action;' as, *rát dín yih mihr o máh phirte hain*, 'night and day this sun and moon keep revolving.'

502. It may have a future signification; as, *ab main ise aísá qaid kartá hún*, 'I will now imprison him in such a manner;' *main apná ahwál kahtá hún sar ba sar*, 'I will tell my adventures from beginning to end.'

503. The present tense is often used for the past in narration, when the narrator is describing a scene which is supposed to be actually passing before his eyes at the time: thus, *wahán ke bāshindón ko dekhá, to sab ká líbás siyáh hai aur har dam ndá hai*, 'I observed that the dress of all the inhabitants of that city was (is) black, and that lamentation took place (takes place) incessantly:' *us ne dekhá ki makán i'ālshán hai*, 'he beheld that it was a magnificent abode.'

504. On the same principle the actual words or thoughts of a speaker are quoted in preference to the oblique form of speech usual in English; see r. 553.

Imperfect.

505. The use of this tense corresponds to that of the imperfect in English and other languages; thus, *hawá narm narm bahtí thí*, 'a very soft breeze was blowing;' *us bág men sair kartá phirtá thá*, 'I was walking and rambling about in that garden;' *hawz men fawwáre chhútte the*, 'in the reservoirs fountains were springing up' (playing).

Perfect indefinite and perfect definite.

506. Examples of these tenses are given at rr. 442-454; and the peculiar construction required with active or transitive verbs is explained at rr. 439-442.

Pluperfect.

507. The pluperfect in Hindústání is employed where in English we use 'had:' thus, *main ne aísá jawáhir kabhú na dekhá thá*, 'I had never seen such a jewel;' *jo kuchh zabt kiyá thá chhor diyá*, 'whatever he had seized he gave up;' *jidhar se*

dyá thá udhar ko chaldá, 'he went in the direction whence he had come.'

508. But it is also sometimes used where in English we are accustomed to employ the simple perfect; thus *dyá thá* in the last example might be rendered in English by 'he came : ' but the pluperfect is in these cases significant of some other past event which has taken place subsequently. Similarly, in speaking of a person who came and afterwards went away again, we might say *wuh dyá thá*.

509. The auxiliary is occasionally omitted from the pluperfect in Hindústání, so that in form it may resemble the perfect indefinite: thus, *jab yih mijard main ne sund*, 'when I had heard of this incident.'

Uncommon tenses.

510. Of the six uncommon tenses given at r. 178, the *past future* occurs most frequently. The following examples will illustrate its use: *áp ne yih bait suní hogí*, 'your majesty will have heard this couplet; ' *kisí ne yih 'álam na dekhá hogá, na sund hogá*, 'no one could have seen such a state, nor could have heard of it; ' *sháyad bádsháh ne pasand kí hogí*, 'perhaps she may have been approved by the king; *ko-i shakhṣ na hogá jis par ek na ek wáridát í 'ajíb na hú-í hogí*, 'there will be no individual to whom some wonderful event or other will not have happened; ' *jis waqt taiyári is kí hogí, kyá makán í dilchasp baná hogá*, 'when it shall be repaired, what a charming place it will be made; ' *ek shakhṣ wahán baitá hogá*, 'a person will be seated there.'

511. The following are examples of the present future: *wuh apne jí men kyá kahtá hogá*, 'what will he be saying in his mind? ' *is kí dmad dáwarchi-kháne ke kharch ko kifáyat na karti hogí*, 'its revenue would not be yielding a sufficiency for the expenses of the kitchen.'

Passive voice.

512. The method of forming the passive voice with *já-ná*, 'to go,' is indicated at r. 166, and examples are there given.

Examples of the passive voice are not very common. One reason of this is, that the past participle in construction with the

agent and the participle *ne*, as explained at r. 439, usually takes the place of the past tenses of the passive verb; see rr. 440, 442.

513. When, however, the agent is not expressly mentioned, the passive is generally employed: thus, *un ki qimat di já-egí*, 'the price of them shall be paid;' *wuh pahchání na já-e*, 'she may not be recognised;' *us ke ahwál ki pursish ki já-egí*, 'an inquiry into his circumstances shall be made;' *márd já-egá*, 'he shall be killed.'

a. In one passage in the *Bdg o Bahár* the past participle is separated from the auxiliary: thus, *taqdir se lard nahín játd*, 'it is not fought with destiny,' i.e. 'one cannot contend with destiny.'

CAUSAL VERBS.

514. Causal verbs properly govern two accusatives, but the nominative is substituted for one accusative in Hindústání.

The following examples illustrate the syntax of these verbs: *bandon ko kutte ki jhútd khiliyd*, 'he caused the slaves to eat the dog's leavings;' *un ko ndshtá karwodyd*, 'he had breakfast made for them;' *bág ko támir karwodyd*, 'I had a garden made;' *malika ko kuchh khiliyd*, 'he gave the princess something to eat;' *ek jam sharab ki mere ta-in píliyd*, 'he gave me to drink a cup of wine;' *wuh mere kháwind ko pandítkhdne se makhilási díwdtd*, 'he would have caused my husband to be released from prison.' See also r. 420.

COMPOUND VERBS.

Intensives.

515. These are explained at r. 211 A. The following are other examples:—

Main baith gayd, 'I sat down;' *chirdg bujhd de*, 'extinguish the lamp;' *us ne piyda pi liyd*, 'he drank off the cup;' *nind uchát ho ga-i*, 'sleep was altogether broken;' *darwaza band kar de*, 'shut the door close;' *jo kuchh kahlá bhejd*, 'whatever he has sent to say;' *pild diyd*, 'he gave to drink;' *javdhir kd dher lag rahd hai*, 'a heap of jewels was collected;' *sári muşibat bhúl jaegd*, 'thou wilt forget all thy misfortunes;' *rah gayd*, 'he remained behind;' *chhip gayd*, 'he became concealed.'

516. *Lag ruhnd*, 'to continue fixed' (see r. 544), and *lag jánd*, 'to be formed,'

'to be brought together,' are also instances of intensive verbs: thus, *dukhen darwadze ki faraf lag rahi thin*, 'my eyes continued fixed on the door;' *ambār lag gayd*, 'a heap was formed;' *bhīr lag ga-i*, 'a crowd was collected.'

517. The intensive compounds *ho-lend* and *lag-lend* are often associated with the adverbs *pichhe*, *sāth*, etc., to express 'following after,' 'going along with,' etc.: thus, *main us ke sāth ho liyd*, 'I followed or went along with him;' *main pichhe lag liyd*, 'I followed behind;' *main us ke hamrah ho liyd*, 'I accompanied him.'

518. The compound *lagd-lend* is often used with the sense of 'clasping,' 'embracing,' etc.: thus, *use chhātī se lagd liyd*, 'I clasped him to my breast;' *mā ne beṭī ko chhātī se lagd liyd*, 'the mother clasped the daughter to her breast;' *un ne mujhe gale se (or kaleje se) lagd liyd*, 'he embraced me.'

519. Sometimes the usual order of the verbs in an intensive compound is reversed, the verb which contains the main idea being placed last: thus, *de rakhd for rakh diyd*, 'he placed.'

a. The following are examples of an intensive formed with a past participle (see r. 225): *ek jangal men ko-i lomṛī pari phirti thī*, 'in a wood a certain fox was prowling about;' *kyūn gharbār chhorkar akeld pard phirtā hai*, 'why, having left your family, are you wandering about alone?'

Potentials, completives, frequentatives, desideratives.

520. The syntax of these compound verbs is explained at rr. 212-231.

POTENTIALS.—Example: *main kar saktā hūn*, 'I am able to do.' The inflected infinitive is rarely substituted for the root; as, *main karne nahīn saktā*, 'I am not able to do.'

521. COMPLETIVES.—Other examples: *tum sun chuke ho*, 'ye have heard;' *main us kī āwāz sun chukā hūn*, 'I have heard his adventures.'

522. FREQUENTATIVES.—Other examples: *main ne royd kiyd aur d̄nsuon se munh dhoyd kiyd*, 'I kept weeping and bathing my face with my tears;' *jāyd kartā hūn*, 'I am in the habit of going;' *yih mahall men rahd kare*, 'let him continue in the female apartments;' *sair kiyd karo*, 'continue to walk about.'

523. DESIDERATIVES.—Another example is, *agar mujhe yd rakhd chāhte ho*, 'if you wish to keep me in remembrance.' With regard to *chāhiye*, see rr. 223, 544.

Inceptives, permissives, acquisitives, with the inflected infinitive.

524. INCEPTIVES.—Other examples: *farmāne lagd*, 'he began to command;' *kāmpne lagi*, 'she began to tremble.'

525. PERMISSIVES.—Other examples: *ra'iyat ko khardb hone na dijo*, 'suffer not the people to be ruined;' *hone de*, 'suffer it to be;' *haweli men rahne do*, 'let (him) remain in the house.'

526. ACQUISITIVES.—*Asmdn ki faraf nigdh na karne pdwe*, 'let him not have leave to look at the sky,' or 'let him not get an opportunity,' etc.

NOMINAL VERBS.

527. A few nominal verbs formed with adjectives, like *paidā karnā*, 'to create,' 'to produce,' admit of no change of gender or number in the adjective; thus, *do beṭe paidā hū-e*, 'two sons were born;' *us ke sāth dostī paidā kī*, 'he formed a friendship with him;' *us ne kyā kyā śūraten paidā kīn*, 'what (various) forms has he created!' Similarly, *chhoṭā karnā*, 'to diminish.'

a. But *kharā honā*, and a few others admit of change; as, *ye sāton larkī-ān kharīn thīn*, 'those seven girls were standing.'

528. The greater number of nominals are formed with *karnd* (r. 180) and *honā* (r. 173). When *karnd* is joined to the nouns *qaṣḍ*, 'design,' or *irāda*, 'intention,' it has the sense of 'to set out for a place:' thus, *main ne irāda ghar kā kiya*, 'I started home,' or 'I purposed to go home;' *qaṣḍ Damishq kā karo*, 'set out for Damascus.'

Peculiar and idiomatic uses of certain other nominal verbs.

529. *KHANA*, v.a. 'to eat.'—This verb is very idiomatically used with nouns, with the sense of 'to feel,' 'to suffer,' 'to experience:' thus, *main ne mār piṭ khā-i*, 'I suffered a beating;' *us ne raḥm na khāya*, 'he felt no compassion;' *main ne us ki ḥālat par tars khāya*, 'I took pity on him;' *pechtdāb khākar*, 'having felt indignation;' *goṭe par goṭe khdtā thā*, 'I was suffering immersion on immersion;' *ghin khānā*, 'to feel disgust.'

530. It is also employed in other senses: thus, *hawā khānd*, 'to eat the air,' is a common idiom for 'to take the air or an airing;' *qasam khānd*, 'to eat an oath,' for 'to take an oath,' 'to swear;' *chuglī khānd*, 'to calumniate,' 'to backbite,' etc.

531. *UṬHANA*, v.a. 'to raise,' 'to take up,' 'to bear up.'—This verb is used, like *khānd*, in the sense of 'to bear,' 'to suffer,' or even 'to enjoy:' thus, *us ne barī miḥnat uṭhā-i*, 'he has undergone great labour;' *ṣadme uṭhātā hū-a*, 'suffering blows;' *main ne ḥaẓẓ uṭhāya*, 'I enjoyed pleasure.'

532. *KHENCHNA* or *KHAINCHNA*, v.a. 'to draw.'—This verb may also be employed, like *khānd* and *ufhānd*, with the sense of 'to suffer,' etc. : thus, *us ne bahut sakhti-dn khenchin*, 'he endured many hardships;' *main ne do tin jage khenche*, 'I endured two or three fasts.'

533. *ANA*, v.n. 'to come.'—This verb, joined to substantives, is constantly employed in place of other verbs: thus, *us ko yaqin dyd*, 'to him certainty came,' is a common idiom for 'he felt certain.' Similarly, *ji men gairat d-i*, 'a feeling of honourable rivalry arose in my mind;' *kuchh us ko gahr dyd*, 'she became a little patient;' *mujh ko tujh par afsos dtd hai*, 'I feel compassion for you;' *un ko yad dyd*, 'they remembered;' *jo kuchh mere dil men khiydl dyd thd*, *us ne waisd hi kiyd*, 'he did exactly as I had imagined in my heart:' compare r. 417.

534. So also, *kdm dnd*, 'to come into use,' for 'to be of use;' as, *agar merd mil sarkar ke kdm dwe*, 'if my property can be of any use to the government;' *mere kis kdm d-enge*, 'of what use will they be to me?'

535. *Nazar dnd*, 'to come into sight,' for 'to appear;' *makdn nazar dyd* or *dekhne men dyd*, 'a dwelling appeared.'

536. *Pesh dnd*, 'to come before,' for 'to happen;' *kyd tujh ko aisi mushkil pesh d-i*, 'what such-like difficulty has occurred to you?'

537. *Pasand dnd*, 'to come into approbation,' for 'to please;' *teri himdqt mujh ko pasand na d-i*, 'your folly did not please me;' *mere ta-in yih baten pasand nahin dtin*, 'these words do not please me.'

538. *Ban dnd*, 'to be effected,' 'to succeed;' *aisi surat ban nahin dti*, 'such a plan could not be effected.'

539. *MILNA*, v.n. 'to be mixed,' 'to blend,' 'to meet,' 'to accrue.'—This verb is often used where in English we employ 'to meet with,' 'to obtain,' 'to find;' but its neuter character is always preserved: thus, *haqq haqqdar ko milegd*, 'rights to the rightful owner will accrue,' for 'the heir will obtain his rights.' Similarly, *bari arzū aur murād mujh ko mili*, 'I have gained my great wish and desire;' *jāte jāte ek daryā rah men mild*, 'as we proceeded we came to a river;' *tum ko neki ke 'iwaz neki milegi*, 'you will receive good in return for the good you have done.'

540. It is only once used in the *Bāg o Bahār* in construction with the ablative case: thus, *jab tū un se milegd*, 'when you shall meet them;' but *mīlnā* in the sense of 'to meet' is very common.

541. *LAGNA*, v.n. 'to be applied,' 'to be attached,' 'to touch,' 'to stick close,' 'to come in contact,' 'to reach,' 'to suit,' 'to appear.'—This verb has many and various uses, which may generally, however, be traced to some one of the above senses: thus, *hāth lagnd*, 'to come to hand;' *ye patthar kahin hāth lage*, 'how did these stones come to hand?' *dīhwen din kindre jā lage*, 'on

the eighth day we reached the shore;’ *peṭ meṇ dg lagī*, ‘the fire kindled in my stomach;’ *dunyd ki hawd us ko na lagti*, ‘the air of heaven does not reach him;’ *sachchī bāt karwī lagti hai*, ‘sincere words appear bitter;’ *na kisī kī ṣurat achchhī lagi*, ‘no form appeared pleasing;’ *burd lagtd*, ‘it looks bad;’ *hamdri mīṇnat nek lagi*, ‘our labour has had a good effect;’ *chhūri lagte hī*, ‘immediately on the knife entering;’ *maut ḥaydt sab ko lagi parī hai*, ‘life and death are fixed (or fated) to all.’

542. The active verb *lagdnd*, ‘to apply,’ is often used in the sense of ‘striking’ or ‘inflicting a blow:’ thus, *bhd-i ne talwdr ṣdne par lagd-i*, ‘my brother struck me a blow with a sword on my shoulder;’ *main ne talwdr khaiṇchkar aisi gardan meṇ lagd-i*, ‘having drawn my sword, I struck him such a blow on the neck.’

a. Observe—*Lagd* is used with the infinitive to form inceptives; see r. 227. See also rr. 516, 517.

543. *CHAHNA*, v.a. ‘to wish.’—This verb forms desideratives when joined to past participles, as explained at r. 221. The construction may sometimes be varied: as, *chdhā ki chālūn*, ‘I wished or was about to go;’ *mujhe apne sath lejdne ko chdhā*, ‘he wished to take me with him;’ *chāhtā thā ki ḥamla kare*, ‘he was about to attack me;’ *jallddōn ne chdhā ki bāhar le jāwēn*, ‘the executioners were about to take him out.’

544. The respectful tense *chdhiye* is used with past participles (thus, *kyd kiyd chdhiye*, ‘what ought to be done;’ *ḥaqīqat jnd chdhiye*, ‘one ought to know the exact circumstances’), to express ‘obligation,’ ‘fitness,’ as explained at r. 223. The construction may, however, be varied, as follows: *faqir ko chdhiye ki ek roz ki fikr kare*, ‘a faqir ought only to think of the wants of to-day;’ *chdhiye ṣabr kare*, ‘one ought to be patient;’ *mard ko chdhiye jo kahe ṣo kare*, ‘a man ought to perform what he says;’ *faqir kd ’amal un par chdhiye*, ‘a faqir ought to act upon them.’

545. *RAHNA*, v.n. ‘to remain,’ ‘to continue.’ This verb is used with present participles to form continuatives: thus, *istiḡfār kartī rahi*, ‘she continued asking for pardon;’ see r. 216. It is also used with roots: thus, *gd rahi*, ‘she continued singing;’ *kyd ṣurat ban rahi hai*, ‘into what a state has it fallen, and there remained;’ see also rr. 515, 516.

546. The compound verb *jātd rahnd* is commonly used with the sense ‘to be lost,’ ‘to go away,’ ‘to pass away,’ ‘to die:’ thus, *jātd rahi*, ‘he is gone,’ ‘he is dead;’ see also example at r. 287.

547. *RAKHNA*, v.a. ‘to place,’ ‘to keep,’ ‘to hold,’ ‘to have,’ ‘to possess.’—The following are a few examples of the uses of this verb: *farzand nahīn rakhtā*, ‘he has no offspring;’ *mujhe mūd’f rakh*, ‘excuse me’ (i.e. ‘hold me excused’); *kuchh qadr nahīn rakhtā*, ‘it possesses no value.’

548. The nominal verb *nam rakhnd* is used like the English verb ‘to call

names :’ thus, *shahrwade ko nām rakhtā hai*, ‘he calls the citizen names ;’ *us ne nām sag-parast rakhd hai*, ‘they call me a dog-worshipper’ (they have attached to me the name, etc.)

549. *MARNA*, v.a. ‘to strike.’—This verb has various uses to form nominals : thus, *āh mārnd*, ‘to heave a sigh ;’ *dam mārnd*, ‘to speak,’ ‘to utter a word,’ ‘to breathe ;’ *chhdn mārnd*, ‘to search ;’ *girvī mārnd*, ‘to put in pledge ;’ *goṭa mārnd*, ‘to dive.’

550. When joined with a word denoting a ‘weapon’ of any kind, it signifies ‘to strike a blow with that weapon :’ thus *tahvār mārnd*, ‘to strike a sword,’ means ‘to strike a blow with a sword ;’ *ek tahvār aisi mārī*, ‘he struck such a (blow with his) sword ;’ *gamchī-ān mārtd hai*, ‘he strikes whips’ for ‘he strikes blows with a whip.’ Similarly, *mujhe ek lāt mārī*, ‘he kicked me ;’ *us ne ek hāth mārtd*, ‘he struck such a blow with his fist ;’ *aisā ṭamāncīā mārtd*, ‘he hit me such a slap.’

551. *FARMANA*, v.a. ‘to command.’—This verb is often substituted for *karnā* in forming nominals, when great respect is intended : thus, *nosh i jān farmānd*, ‘to make the draught of life,’ for ‘to eat and drink,’ applied to kings ; *madaā farmā-iye*, ‘be pleased to grant assistance,’ or ‘to assist ;’ *irshād farmā-iye*, ‘be pleased to proceed,’ i.e. ‘speak on ;’ *jawāb farmāyd*, ‘he gave answer ;’ *buzurgī ko kām farmāyd*, ‘he acted with magnanimity ;’ *inṣāf farmāyd*, ‘he acted with justice ;’ *gaur farmāiye*, ‘be pleased to reflect.’

552. *BANNA*, v.n. ‘to be made,’ ‘to become.’—This verb has idiomatic uses : thus, *gend kī ṣurat bankar*, ‘having taken the form of a ball ;’ *malika jallād bankar*, ‘the princess having assumed the character of an executioner,’ etc. The intensive *ban-jānd* may be noticed here ; *dg kī bagulā ban ga-i*, ‘she became a whirlwind of fire.’

Preference of the direct or dramatic to the indirect form of speech.

553. This preference, which is more or less displayed in all Oriental languages, is a remarkable feature of Hindústānī ; thus, *ānkheṅ darwāze kī ṭaraf lag rahī thīn kī dekhiye kyā zāhir hotā hai*, ‘my eyes were fixed on the doors to see what would be revealed :’ where observe that *kī* (like *iti* in Sanskrit) has the force of ‘saying to myself,’ and the words which follow are the very words supposed to be passing in the speaker’s mind ; thus, ‘my eyes were fixed on the door, saying to myself, Let me see what is about to be revealed.’

554. Similarly *ki* often involves the sense of 'saying:' thus, *do dāmi bāham hokar nikle ki kisi dūr des men jā rahiye*, 'two men having met together, issued out, saying, Let us go and reside in some distant country;'; *agar yih qaṣd hai ki shahr men jā-ūn*, 'if your design is to enter the city' (lit. 'if you have formed this design, saying, I will enter the city'); *main ne jallid ko hukm kiya ki un kā sir kāṭ dāl*, 'I ordered the executioner to cut off their heads' (lit. 'I ordered the executioner, saying, Cut off their heads'); *fikr men gayd ki kis qurat se un la'lon ko le jā-ūn*, 'he deliberated how he should carry away those rubies' (lit. 'saying, How shall I carry away,' etc.?).

555. Sometimes *ki* is omitted; as, *to main ne dekhā na wuh majlis hai*, 'then I saw that neither that assembly was there' (lit. 'then I saw that neither that assembly is there').

PARTICIPLES.

Conjunctive participle.

556. By means of these participles sentences may be joined together without the aid of a copulative conjunction. They are generally used for a perfect or pluperfect tense, as united with a copulative particle, and are usually translatable by the English 'having,' 'when,' 'after;'; thus, *darwāze par ā laundī se pukār-kar kahā*, 'having come to the door, and having called out in a loud voice, he said to the maidservant;'; which in English would be rendered, 'when he had come to the door, and had called out,' etc. Again, *shāh ne yih bāt pasand kar in'ām de us ko rukhṣat kiya*, 'the king having approved this word, having given him a reward, dismissed him.'

557. A conjunctive participle is often joined to the tenses of verbs, so as to present the appearance of an intensive compound: thus, *a niklā*, 'having come, he issued;'; *le aya*, 'having taken, he came' (he brought); see also examples at r. 554.

558. Observe, that a form *ānkar* is sometimes used for *dkar*, 'having come,' from the verb *ā-nā*, 'to come.'

Present and past participles.

559. The present and past participles being often used as past

tenses, it is usual to add to them the auxiliary *hú-d* (changeable to *hú-e* and *hú-i*)*, when they are employed with their real participial functions; that is to say, when they connect a clause adjectively with the main proposition: thus, *yih kahti hú-i chali ga-i*, 'saying this she went away;'; *wuh du'a detá hú-d chalá gayá*, 'he went away uttering blessings;'; *wuh baiṭhá hú-á báten karne lagá*, 'he being seated began to converse.'

560. Sometimes, however, *hú-d* is omitted: thus, *do dámi purane kapre pahne*, 'two men dressed in old clothes;'; *un ko dekhá bháti aur sair kartá hú-d dge chala*, 'I advanced, gazing at them and walking round.'

561. Sometimes the participles are used in their masculine inflected form (*hú-e* being added or omitted), even in connexion with a nominative case, some postposition, such as *men*, being understood: thus, *wuh rassi háth men pakre hú-e átá thá*, 'he having taken a rope in his hand was coming along.'

562. They may be even so used in connexion with a feminine noun: thus, *dá-i sáth li-e mere makán men á-i*, 'having taken the nurse with her, she came to my apartment;'; *gáte áti hai*, 'she comes singing.'

563. In the above cases the past participle seems to be employed in the manner of the conjunctive participle, and to be hardly distinguishable from it. Both participles are usually expressed in English by 'having,' or by the particles 'as,' 'whilst,' 'when,' etc.: thus, *malika maile kapre pahne bahar nikli*, 'the princess having put on soiled clothes, came out;'; *chálá hú-d*, 'whilst he was going along;'; *kháti hú-d*, 'whilst he was eating.'

564. Participles may govern the case of the verb to which they belong: thus, *us ko dekhá*, 'looking at him.'

565. When a present or past participle is in construction with an accusative case, it may either remain uninflected—thus, *bete ko mú-d dekhkar*, 'having seen (his) son dead;'; *use rotá dekhkar*, 'having seen him weeping.'

566. Or it may in some instances be inflected, as in the following example from the *Bág o Bahár*: *use hathyár bándhe aur mahall men áte dekhkar*, 'having seen him fully armed and entering the palace.'

* Something in the same way in Sanskrit *sat* is added to the past participle.

567. The past participle of a neuter or simply active verb may sometimes be joined to the past participle of a causal in a very idiomatic manner: thus, *tú ne mujhe baiñhe biñhā-e badnām kiya*, 'thou hast brought disgrace on me sitting-still,' or 'forced to sit still and therefore giving-no-cause-for-it.' This periphrasis expresses the full meaning of *baiñhe biñhā-e*. Other examples are given at r. 233.

568. Two past participles from the same verb may be joined together, the latter taking the feminine form to denote 'reciprocal action'; see the examples at r. 233. In these cases, however, it is probable that the past participle is really employed as a noun. It is certain that both substantives and adjectives are compounded in a similar manner: thus, *lañhā-lañhi*, 'mutual cudgelling'; *chhipā-chhipi*, 'secretly.' In the last example and in some others no idea of reciprocity seems to be involved.

569. Both the present and past participles are often employed as verbal nouns. They are generally so employed in their inflected form, some postpositions, like *men*, *par*, (the signs of the locative case), being understood. Their use then corresponds to the locative absolute in Sanskrit; thus, *pahar rāt ga-e*, 'on a watch of the night being past'; *ṣubh hote*, 'on its becoming morning.'

a. As nouns, however, they may be used with any of the postpositions: thus, *mujhe soṭe se jagāyā*, 'he awoke me from a state of sleeping.'

Adverbial participle.

570. What is called the adverbial participle is in fact nothing more than the inflected form of the present participle used as a verbal noun, according to r. 569, the emphatic *hi* (r. 235) being added. It is a kind of locative absolute (*par* or *men* being understood), and in all cases where it is used the locative absolute would probably be employed in Sanskrit. Thus *ṣubh hote*, 'on its becoming morning,' might be converted into an adverbial participle by adding *hi*: thus, *ṣubh hote hi*, 'immediately on its becoming morning.'

571. In accordance with its character of a locative absolute the

adverbial participle may often be equivalent to 'whilst in the act of:' thus, *játe hi*, 'whilst in the act of going.'

572. In its character of a present participle it may sometimes govern an accusative, and in its character of a verbal noun, a genitive case: thus, *use dekhte hi*, 'immediately on seeing him;' *is gisse ke sunte hi*, 'immediately on hearing this story.'

Repetition of participles to imply continuity.

573. The following examples will illustrate this: *jít jít*, 'continually winning;' *játe játe darwáze par gayá*, 'continually proceeding onward I reached the gate;' *pará pará*, 'continuing to lie down.'

Noun of agency.

574. The noun of agency may occasionally be used as a substitute for a future participle: thus, *áne-wáldá*, 'about to come;' *hóné-wáldá*, 'about to be.'

COMPOUND NOUNS.

575. Two words are often associated together in Hindústání without a copulative conjunction, something after the manner of a Dwandwa compound in Sanskrit: thus, *chhóte bári*, 'small and great;' *bhúkhe pyáse*, 'hungry and thirsty' (plural); *bhálá burd*, 'good and bad;' *koná kuthrá*, 'hole and corner;' *pir murshid*, 'saint and spiritual guide.'

576. Sometimes an adjective is compounded with a substantive, after the manner of a Sanskrit Karma-dháraya: thus, *pir-zan*, 'an old woman.' Again, words are sometimes compounded together, one of which if uncompounded would be in a case different from or dependent on the other. These may be compared to Sanskrit Tat-purusha compounds: thus, *jahán-pandh*, 'protection of the world' (i.e. 'world protector,' a title of kings); *gá-o-sarwár*, 'riding on a bull;' *mutthi khák*, 'a handful of dust;' *khush-uslub*, 'well-formed;' *pur-khatár*, 'full of danger;' *pur-maldá*, 'full of sorrow;' *pur-'imdrat*, 'full of buildings;' *pur-takalluf*, 'finely worked;' *jald-rau* or *jald-qadam*, 'going quickly,' 'fleet of foot;' *pesh-rau*, 'going before.' Some of these last are analogous to the Sanskrit Bahu-vrīhi.

SYNTAX OF ADVERBS, PREPOSITIONS, CONJUNCTIONS, ETC.

577. The adverbial prepositions *wāste* and *liye*, both meaning 'on account of,' 'by reason of,' are of very common occurrence. They generally govern the genitive with *ke*, and may often be used where in English we employ the infinitive: thus, *terī tashaffi ke liye*, 'to encourage you' (lit. 'for the sake of encouraging'); *lakṛī-ān torne ke wāste pahunchā*, 'he came to cut wood'; 'mere qiblagāh ne tarbiyat karne ke wāste ustād muqarrar ki-e the, 'my father had appointed teachers to instruct (me).' Compare r. 459.

578. When associated with the pronouns, *ke* is usually omitted; thus, *jis wāste*, 'for the sake of which;' see r. 238.

579. *Māre*, 'through,' 'in consequence of' (lit. 'stricken with'), governing a genitive, is much used in books to express 'the manner,' as denoted in English by the termination 'ly:': thus, *māre ishtiyaq ke*, 'affectionately,' 'through affection;'; *māre dar ke*, 'through fear;'; *māre khushi ke*, 'joyfully.'

580. *Jab tak* or *jab talak* (r. 236), in the sense of 'until,' may be followed by the aorist (or potential), and generally (but not necessarily) by the negative *na*: thus, *jab talak jawān na ho* or *jab tak jawān na ho*, 'until he becomes a young man;'; *jab tak main tujhe khabar na dūn*, 'until I bring thee word.'

581. *Jab*, 'when,' 'whenever,' may also govern the aorist (or potential): thus, *jab pakṛā jā-e*, 'whenever he was taken.' In the sense of 'when' it is generally followed by a past tense; as, *jab merī bāri hū-i*, 'when my turn came;'; *jab darwāze par gayā*, 'when I arrived at the gate.'

582. *Jab talak* and *tab talak* are used as relative and correlative: thus, *jab talak sūns hai tab talak ds hai*, 'as long as there is breath, so long there is hope.'

583. *Jab* rarely stands for *tab*; as, *jab se*, 'since when,' 'since which time,' for 'since then.'

584. Some of the adverbs at r. 239 may occasionally stand alone, some noun or pronoun in the genitive case being understood: thus, *jab pās gayā*, 'when I went near (him);'; *jab pās pahunchā*, 'when I arrived near;'; *gird shahrpandh*, 'round (it) was a rampart.'

585. *Bagair*, 'without,' is often joined with the inflected past or conjunctive past participle: thus, *bagair jāne pahunchā*, 'without knowing or

recognizing;’ *bagair kahē sune*, ‘without speaking or hearing;’ *bagair mānge*, ‘without asking for;’ *bagair pūchhe*, ‘without asking;’ *bagair māre mar gayā*, ‘I died without being killed;’ *bagair dekhe*, ‘without seeing or being seen;’ *bagair dekhe bhāle*, ‘without seeing.’

586. *Be*, ‘without,’ and *bin*, ‘without,’ are occasionally used in the same way: thus, *be jāne*, ‘without knowing;’ *be ll-e*, ‘without taking;’ *bin jāne*, ‘without knowing;’ *bin māre*, ‘without being struck.’

587. Both *bagair*, *be*, and *bin* may govern a noun or pronoun without a postposition: thus, *bagair murābbī*, ‘without a guardian;’ *us bagair*, ‘without him;’ *merī be jāldh*, ‘without my advice;’ *us bin*, ‘without him.’

588. *Mat*, *na*, *nahin*; the use of these negatives is explained at r. 238 note. The following are other examples: *yih bātchit nat kar*, ‘do not talk so:’ *us ke darpai mat ho*, ‘don’t seek after her;’ *der mat kar*, ‘do not delay;’ *kisī bāt men dakhil na kariyo*, ‘please not to interfere in any matter;’ *apne dil men andesha na kar*, ‘do not be anxious in your mind;’ *mujhe na satā-o*, ‘don’t trouble me;’ *mujh ko tāb na rahī*, ‘no power remained to me;’ *aur to kuchh ho nahin saktā*, ‘nothing more can be done.’

589. When *nahin* occurs at the end of a sentence, the sense of the substantive verb ‘to be’ is often involved in it; as, *kaurī bhar khātra nahin*, ‘there (is) not the slightest particle (smallest shell-full) of danger.’

590. When *to* follows *nahin*, the two together mean ‘if not,’ ‘otherwise,’ ‘else:’ thus, *jald ā, nahin to mujhe pahunchā jān*, ‘come quickly, or else understand me as come (to you).’

591. The interrogative *kahān*, ‘where?’ may be very idiomatically used (like *kwa* in Sanskrit) to express ‘great unsuitableness’ or ‘incompatibility,’ as in the following from the *Bdg o Bahār*: *tū kahān aur yih bāt kahān*, ‘where art thou, and where this speech?’ i.e. ‘these words are quite unsuitable to your present condition.’

592. The relative *jo*, ‘who,’ may be used as a conjunction with the sense of ‘that:’ thus, *jo merī khātir jam’a ho*, ‘that I may be at peace;’ *kyā zarūr hai jo main ziyāda mujawiz hūn*, ‘what necessity is there that I should be more urgent?’

593. *Jo* or *jau* may also have the sense of 'if,' 'when,' 'since;' thus, *jo tū merā rafiq ho to main chālūn*, 'if thou wilt be my companion I will go;' *us ko jo kholdā to ek kitāb dekhī*, 'when I opened it I saw a book;' *Khuddā jo mihrbān hū-ā*, 'since God was kind;' *hawā jo muwāfiq pā-i*, 'since (we) found the wind favourable.'

594. The conjunction *ki*, 'that,' generally governs the aorist (or potential); see r. 474. It may sometimes be omitted: thus, *klūb hū-d tum d-e*, 'it is well (that) you have come;' *chāhd dekhe*, 'he wished that he might see;' *sab ko kah do hāzīr rahen*, 'tell them all to attend.'

a. This conjunction may rarely have the force of 'or.'

595. *Agar*, 'if,' may be followed by the aorist (or potential), but it may also govern a present and not unfrequently (to give certainty to an hypothesis) a *past* tense: thus, *agar hukm karo*, 'if you give the order;' *agar rahne ko jagah do to bārī bāt hai*, 'if you would give me a place to live in, it would be a great thing;' *agar kisi aur ne yih ḥarakat kī hotī*, 'if this deed had been done by any one else;' *agar yih jāntā to us kām se bāz ātā*, 'if I had known this I would have refrained from that action;' *agar yih bāt apne dīl se kahtā hai*, 'if you are speaking these words from your heart;' *agar mar ga-i*, 'if she dies' (*lit.* 'if she has died'); *agar phir kabhī mujh se kuchh bāt kī yā mujhe jagdyā*, 'if ever again (you) address me or wake me up;' *agar tadbīr rāst d-i*, 'if the plan succeed.'

a. Observe, that *agar* is often followed by *to* in the concluding clause of a sentence.

596. *Agar* is often omitted: thus, *ḥardm-zddā ho to kauṛī na lūn*, '(if) he is a vicious one, I will not take a kauṛī;' *Khuddā nikālō to niklō*, '(if) God take us out, then we may get out;' *chāho lejd-o*, '(if) you wish, take them away.'

597. *Agarchi*, 'although,' like *agar*, may be followed by a past tense as well as by the aorist (or potential): thus, *agarchi bādshāh ne man'a kiya hai*, 'although the king has forbidden;' *agarchi bhd-i-on ne badkhulqī kī*, 'although (my) brothers had acted unkindly.'

598. The conjunction *ya* is generally equivalent to 'or;' as, *meri khaṭā mu'df karegā ya nahin*, 'will he pardon my fault or not?' In the *Bāg o Bahār* it is once very idiomatically repeated, to express 'at one time,' 'at another time;' *ya wuh raunaq thī ya sunsān ho gayā*, 'just before there was this display, and then all was still.'

599. *Ayā* is occasionally employed as an interrogative conjunction, but only one instance occurs in the *Bāg o Bahār*: thus, *ayā ye kaun hainge*, 'who ever can these be?'

EXPLANATION

OF THE

DEVA-NÁGARÍ OR SANSKRIT ALPHABET,

AS APPLIED TO HINDUSTANI AND HINDI.

Hindústání is often written in the Deva-nágari or Sanskrít character, and Hindí ought always to be so written. In this alphabet there are fourteen vowels and thirty-three simple consonants. To these may be added the nasal symbol, called *anuswára*, and the symbol for a final aspirate, called *visarga*. They are here exhibited in the dictionary order. All the vowels, excepting *a*, have two forms; the first is the initial, the second the medial or non-initial.

VOWELS.

अ *a*, आ *á*, इ *i*, ई *í*, उ *u*, ऊ *ú*, ऋ *ṛi*, ॠ *ṛí*,
 ॡ *lri*, ॢ *lri*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.

Nasal symbol, ' *n* or *m*. Symbol for the final aspirate, : *h*.

CONSONANTS.

Gutturals	क <i>k</i>	ख <i>kh</i>	ग <i>g</i>	घ <i>gh</i>	ङ <i>n</i> .
Palatals	च <i>ch</i>	छ <i>chh</i>	ज <i>j</i>	झ <i>jh</i>	ञ <i>ñ</i>
Cerebrals	ट <i>ṭ</i>	ठ <i>ṭh</i> .	ड <i>ḍ</i>	ढ <i>ḍh</i>	ण <i>ṇ</i>
Dentals	त <i>t</i>	थ <i>th</i>	द <i>d</i>	ध <i>dh</i>	न <i>n</i>
Labials	प <i>p</i>	फ <i>ph</i>	ब <i>b</i>	भ <i>bh</i>	म <i>m</i>
Semivowels	य <i>y</i>	र <i>r</i>	ल <i>l</i>	व <i>v</i>	
Sibilants	श <i>ś</i>	ष <i>śh</i>	स <i>s</i>		
Aspirate	ह <i>h</i>				

The compound or conjunct consonants may be multiplied to the extent of four or five hundred. The most common are given here.

THE MORE COMMON OF THE COMPOUND OR CONJUNCT CONSONANTS.

क्क kk, क्त kt, क्र kr, क्ल kl, क्व kw, च ksh, ख khy, ग gn, ग्र gr, ग्ल gl, घ ghr, ङ्क n-k, ङ्ग n-g, च्च chch, च्छ chchh, च्य chy, ज्ज jj, ज्ञ jñ, ज्व jw, ञ्च ñch, ञ्छ ñchh, ञ्ज ñj, ट्ठ tt, ट्य ty, ड्ग dg, ड्य dy, ण्ठ ñt, ण्ठ ñth, ण्ठ ñt, ण्ण ñn, ण्य ñy, त्त tt, त्थ tth, त्त tn, त्त tm, त्त ty, त्र tr, त्व tw, त्स ts, थ्य thy, द्ग dg, द्ध ddh, द्भ dbh, द्म dm, द्य dy, द्र dr, द्व dw, ध्य dhy, ध्व dhv, न्त nt, न्द nd, न्न nn, न्य ny, न्त pt, प्य py, प्र pr, प्ल pl, ब्ज bj, ब्द bd, ब्य by, ब्र br, भ्य bhy, भ्र bhr, भ्म mbh, म्म mm, म्य my, म्ल ml, य्य yy, र्क rk, र्म rm, ल्य lp, ल्ल ll, व्य vy, व्र vr, स्च sch, स्थ sth, स्त्र st, स्त sth, स्न sn, स्म sm, स्य sy, स्र sr, स्व sw, स्स ss, ह्य hm, ह्य hy, ह्ल hl.

OF THE METHOD OF WRITING THE VOWELS.

The short vowel अ *a* is never written unless it begin a word, because it is supposed to be inherent in every consonant. Thus *ak* is written अक्, but *ka* is written क; so that in such a word as नगर *nagara*, etc., no vowel has to be written. The mark under the *k* of अक्, called *virāma*, indicates a consonantal stop, that is, the absence of any vowel, inherent or otherwise, after the consonant. Observe, however, that in Sanskrit words introduced into Hindústānī the *a* inherent in a final consonant is not pronounced (except sometimes after a double consonant ending a word), and the mark *virāma* is not generally used to denote this; so that नगर would be pronounced *nagar* and बाल would be pronounced *bāl*.

Two simple consonants (the former having a *virāma*) may also be used instead of a Sanskrit compound, as in the word हृद्यार for हृद्यार. The *virāma* is sometimes omitted, as इतना for इत्ना.

The other vowels, if written after a consonant, take the place of the inherent *a*. They assume two forms, according as they are initial or not initial. Thus *ik* is written इक्, but *ki* is written कि.

Observe here, that the short vowel *i*, when *not initial*, is always written *before* the letter *after* which it is pronounced. Hence, in writing the English word *sir*, the letters would be arranged thus, *isr* सिर.

The long vowels ढ ढ and ॢ ॢ, not initial, take their proper place after a consonant. The vowels *u*, *ú*, *ri*, *lri*, not initial, are written *under* the consonants after which they are pronounced; as, कु *ku*, कू *kú*, क्री *kri*, कृ *krí*, क्लृ *klri*; excepting when *u* or *ú* follows र *r*, in which case the method of writing is peculiar; thus रु *ru*, रू *rú*.

The vowels *e* and *ai*, not initial, are written above the consonants after which they are pronounced; thus, के *ke*, कै *kai*. The vowels *o* and *au* (which are formed by placing ˘ and ˘ over ढ *á*), like ढ *á* take their proper place after their consonants; thus को *ko*, कौ *kau*.

OF THE METHOD OF WRITING THE CONSONANTS.

The consonants have only one form, whether initial or not initial. And here note this peculiarity in the form of the Deva-nāgarī letters. In every consonant, excepting those of the cerebral class, and in some of the initial vowels, there is a perpendicular stroke; and in all the consonants, without exception, as well as in all the initial vowels, there is a horizontal line at the top of the letter. In two of the letters, ध *dh* and भ *bh*, this horizontal line is broken; and in writing rapidly, the student should form the perpendicular line first,

then the other parts of the letter, and lastly the horizontal line. The natives, however, sometimes form the horizontal line first.

OF THE COMPOUND CONSONANTS.

Every consonant is supposed to have the vowel अ *a* inherent in it, so that it is never necessary to write this vowel, excepting at the beginning of a word. Hence, when any simple consonants stand alone in any word, the short vowel अ *a* must always be pronounced after them; but when they appear in conjunction with any other vowel, this other vowel of course takes the place of short अ *a*. Thus बराह्मन would have to be pronounced *baráhaman*, where long आ *á* being written after र takes the place of the inherent vowel. But supposing that instead of *baráhaman* the word had to be pronounced *bráhman*, how are we to know that *br* and *hm* have to be uttered without the intervention of any vowels? This occasions the necessity for compound consonants. *Br* and *hm* must then be combined together, and the word is written ब्राह्मन. And here we have illustrated the two methods of compounding consonants; viz., 1st, by writing them one above the other; 2ndly, by placing them side by side.

Observe, that some letters change their form entirely when combined with other consonants. Thus र, when it is the *first* letter of a compound consonant, is written above the compound in the form of a semicircle, as in the word दुर्गा *durgá*; and when the *last*, is written below in the form of a small stroke, as in the word द्रुत *drut*. So again in क *ksha* and ज्ञ *jña* the simple elements क *kh* and ज्ञ *jñ* are hardly traceable. In some compounds the simple letters slightly change their form; as, श *śa* becomes ष in ष *ścha*; द *d* with य *y* becomes द्य *dya*; द *d* with ध *dh* becomes द्ध *ddha*; द *d* with भ *bh* becomes द्भ *dbha*; त *t* with र *r* becomes त्र *tra*; क

k with *t* becomes क्त्वा *kta*. Most of the other compound consonants are readily resolvable into their component parts.

In the following table, the method of representing the Persi-Arabic alphabet (with its Hindústání additions) by Nágari letters is exhibited.

<i>alif</i>	ا	आ	<i>á</i>	<i>zál</i>	ز	ज़	<i>z</i>	<i>gain</i>	غ	ग	<i>g</i>
<i>be</i>	ب	ब	<i>b</i>	<i>re</i>	ر	र	<i>r</i>	<i>fe</i>	ف	फ	<i>f</i>
<i>pe</i>	پ	प	<i>p</i>	<i>ra</i>	ڑ	ड़	<i>r</i>	<i>qáf</i>	ق	क	<i>q</i>
<i>te</i>	ت	त	<i>t</i>	<i>ze</i>	ز	ज़	<i>z</i>	<i>káf</i>	ك	क	<i>k</i>
<i>ta</i>	ٹ	ट	<i>t</i>	<i>zhe</i>	ژ	ज़	<i>zh</i>	<i>áf</i>	گ	ग	<i>g</i>
<i>se</i>	ث	स	<i>s</i>	<i>sin</i>	س	स	<i>s</i>	<i>lám</i>	ل	ख	<i>l</i>
<i>jím</i>	ج	ज	<i>j</i>	<i>shín</i>	ش	श	<i>sh</i>	<i>mím</i>	م	म	<i>m</i>
<i>che</i>	چ	च	<i>ch</i>	<i>swád</i>	ص	स	<i>s</i>	<i>nún</i>	ن	न	<i>n</i>
<i>he</i>	ح	ह	<i>h</i>	<i>zwád</i>	ض	ज़	<i>z</i>	<i>duw</i>	و	व	<i>v</i> or <i>w</i>
<i>khe</i>	خ	ख	<i>kh</i>	<i>toe</i>	ط	त	<i>t</i>	<i>he</i>	ه	ह	<i>h</i>
<i>dál</i>	د	द	<i>d</i>	<i>zoe</i>	ظ	ज़	<i>z</i>	<i>ye</i>	ي	य	<i>y</i>
<i>da</i>	ذ	ड	<i>d</i>	<i>'ain</i>	ع	अ	<i>'a</i>				

Observe that as the Deva-nágari alphabet has no *z* and no *f*, it becomes necessary to represent all the four letters, *zál*, *ze*, *zwád*, and *zoe* by ज़, with a dot underneath; and to represent *fe* by फ़ *ph* with a dot underneath. As to the Persian *zhe*, it can only occur in Persian words, and then very rarely; nor is it possible to represent it by any other Nágari letter than ज़. The guttural letters *khe* and *gain* are represented by a dotted ख and ग respectively, *qáf* by a dotted क, *toe* by a dotted त, *swád* by a dotted स, and *ra* by a dotted ढ. The Arabic *'ain* is very unsatisfactorily denoted by a dot

under a vowel. The Sanskrit sibilant श *ś* is pronounced very much like *shín* or *sh*. The Sanskrit aspirated letters are represented in the Persian character thus, ख *kh*, घ *gh*, च *chh*, ज *jh*, ठ *th*, ड *ḍh*, थ *th*, फ *ph*, भ *bh*.

SELECTIONS IN HINDÚSTÁNI,

ADAPTED FOR

EXERCISE IN TRANSLATION,

WITH A

COMPLETE VOCABULARY.

TRANSLATION OF THE EXTRACT FROM MISKIN'S ELEGY.

Those orphan children (*i.e.* the two sons of Muslim), weeping for their father, had crept half dead with fear into the house of a Qází, who, as soon as he saw the enemy prowling about (in search of the sons of Muslims), caused both of them to be conveyed after midnight out of the city.

The people of the caravan, which the children endeavoured to overtake, had gone far away; the two boys, having lost their way, remained behind, and (looking around) saw a banyan tree at hand, and under the banyan-tree a rivulet.

The children were both hungry and thirsty, and there was no strength left in them; so they ate the leaves of the banyan-tree, and drank the water of the stream. Then they said, 'Come, let us make a bough of this banyan-tree our home, that we may here spend the short space of our existence.'

As soon as a forked wide-spreading (like a *chaklá*) bough met their view (lit. the range of vision), the boys got upon it, and had just made it their resting-place, when a kind-hearted woman passed below and dipped her pitcher in the water.

She noticed two forms reflected in the water, both of whom were wringing their hands and beating their breasts; on looking up she sees the two children weeping.

She said, 'O children! why have you climbed this banyan-tree? if you should tumble down, you will certainly be killed. Let me hear what misfortune has befallen you, and why your mother has turned you out of doors at this late hour.'

The children, who were crying, thus addressed her from above: 'Good lady, why do you ask what misfortune has befallen us?

our mother is many miles from hence, and our father the Kúfans have murdered in Kúfa.

‘He to whom our father on departing entrusted us, having heard that our father was slain, became alarmed; and perceiving the morning dark, and looking upon us also as offenders, sent us away from his house.

‘When we drank at this fountain, and chewed these leaves, we had neither drunk water nor eaten anything for two days. Then we found this bough, and came and hid ourselves here; as to our future, it will be as God Almighty pleases.’

When the woman who was drawing water heard of their sorrows, she said, ‘What was your father’s name?’ The children, weeping, replied, ‘His name was Muslim, and O! with what affection he brought us up!’

She rejoined, ‘Come along; my mistress is compassionate, and in the cherishing of children, she is not only a mother, but a saint; besides, when she hears that you are descendants of ‘Alí, she will devotedly embrace you, like as the halo encircles the moon.’

When the two innocent orphans heard her story, they came down from the tree to make trial of her kindness, saying, ‘Let us go with her, we shall soon see her friendliness, and whether she will keep us in her house during the dark night or not.’

When the woman took the children home with her, she told her mistress the children’s narrative. The lady, as soon as she saw these bare-headed children, embraced them several times.

Having honored the children with the chief seat, and treated them with the best of the good things she had prepared, she had just got the weepers hushed quietly asleep, when her husband came home.

Háris was the name of these children’s assassin. He had been roaming and searching for them all day, and, being thoroughly

fatigued, was on his arrival at home, hungry and snappish, and sat him down, snarling like a cur.

While in this humour he said to his wife, 'Fetch me some victuals immediately.' She replied, 'Why such hurry, savage?' 'What is that to you?' he said; 'ill-luck attends me, and I shall get into disgrace with the son of Ziyád.'

'Then,' continued she, 'let me hear at once what is the matter?' He answered, 'Why, I have got an office since yesterday, and I must find out the sons of Muslim, so that I may cut off their heads, and get into favour at court.'

The woman cried, 'Alas! alas! what a mishap this is; here in the house along with me are both the children and their murderer.' However, making known her wishes by signs to the slave girl, she caused the boys' chamber to be locked up.

Háris, having finished his meal and drunk a little water, prepared for rest by taking a sheet and drawing it over his head; when all at once the children, while dreaming, began to lament for their father, and made a noise in the room.

The accursed Háris being startled exclaimed, 'Ho! what noise is that? Has any thief broken into the house of our neighbours?' He lighted the lamp, and searched to see if any one had got into his own house. At last he found the children, and dragged them from the closet.

When the boys saw that he (*i.e.* Háris) would now behead them, the elder brother besought him, saying, 'Do begin by first cutting off my head; my turn is first; I will be a sacrifice for my younger brother.'

On which the younger advancing stretched his head out, exclaiming, 'O friend! draw thy sword and smite me first; but oh! be merciful enough to spare my elder brother, and do not reject the blessing of an innocent child.'

Háris paid no attention to the children's lamentations, but said,

‘Learn a little how to shave your own heads;’ having made them bend their necks, he struck them with his gory scimitar, and severed in turn the head of each from his body.

The corpse of the elder brother manifested its love, and cheerfully took the corpse of the younger into its arms. The corpse of the younger shewed still greater affection, and, whilst falling itself to the earth, supported the body of the elder.

سِرڪاٽ پھلي ميرا اول هي ميري باري
مين جهوڻي بهائي آگي هون صدقي هونيولا

جهوڻي ني اس بڙي سي آگي هو سر ديا دهر
ڪ آي شخص پھلي تلوار تو ڪهينچ مار مڃھ پر
بهائي بڙي ڪو مت مار مڃھ پر ايتا ڪرم ڪر
ٿڪ ميري تو دُعا بي مين بهي هون بهولا بالا

حارث ني ڪجهه نه مانا بچون ڪا بلبلانا
ڪهني لڳا ڪ سِيڪهو ٿڪ اپنا سر منڌانا
گردن جهوڪاڪي مارا تيغا لهو لوھانا
دونون ڪا باري باري سرتن سي ڪاٺ ڏالا

بهائي بڙي ڪي دهر ني ڪر پيار ڪا اراده
جهوڻي ڪي دهر ڪو ليا ڪرڪي بغل ڪشاده
جهوڻي ڪي دهر ني اُلفت ڪر اُسني بهي زياده
ماڻي مين آپ گرگر اسڪا بدن سنبھالا

عورت روئي ڪ هائي هائي ڪيا بني زبوني
 سانهي ٻچي هين گهر مين سانهي ٻچون ڪا خوني
 لونڌي ڪي نين ڪي اُسنِي سِينون سي ره نُمائي
 جُره جو تها ٻچون ڪا اُسڪو دلایا تالا

حارث ني ڪهاڪي ڪهانا آور پيڪي ٿڪ جو پاڻي
 سوني ڪو لاڪا چادر لي اپني سر بر تاني
 دونون ٻچون ني ديڪها ايڪ خواب ناگهاني
 بابا ڪو روني لاڳي جُري مين شور ڏالا

حارث لعين جو چونڪا بولا يه شور ڪيا هي
 همسايون ڪي گهرون مين ڪوئي چور ڪيا پڙا هي
 ديا جلا ڪي ڏهونڏها ڪوئي اپني گهر گهسا هي
 آخر ٻچون ڪو پڪڙا جُري سيني نڪالا

ٻچون ني ديڪها گردن ڪاڻيگا اب هماري
 بهائي ٻڙي ني پهلي ڪي اُس ڪني يه زاري

آرام سي رکھا جب روتون کي ٿيڻ سلاڪر
ايتي مين گهر مين آيا اُسکا کمانِي والا

حارث تها نام اُسکا قاتل تها اُن جڇون کا
اُنکو تمام دن سي تها ڏهونڊهتا و پهرتا
هوڪر خراب خسته جو گهر مين آکي بيٺها
سگ جيسا بهونکاها بهوڪها تها اور جهوڪها

عورت سي کهني لگا کهاني کو لا شتايي
اُسني کہا کہ ظالم بهه کيا هي اضطرابي
اُسني کہا تُجھي کيا هي مُجھه اوپر خرابي
ابن زياد آکي منھه هوگا ميرا کالا

اُسني کہا کہ باري مين بهي سُنون جو کيا هي
کهني لگا کہ کل سي عهده مُجھي ملا هي
مسلم کي بيتون خاطر بهرنا مُجھي پڙا هي
سر اُنکي کات لاون تو هوگا منھه اُجالا

اُسني ڪها چلو تُم بيبي ميري بهلي هي
 بچون کي پالني مين عورت نهين ولي هي
 تس پر جو وُه سُنِيگي يهان رشتہ علي هي
 تُم پر سي هوکي واري چندر پہ جيسي هالا

دونون یتيم معصوم سُکر حقيقت اُسکي
 اُتري درخت پر سي دیکھين مُحبت اُسکي
 ساتھ اُسکي اُتہ چلين تو دیکھين شفقت اُسکي
 گهر مين رکھيگي يا نہ جب وُت هوکا کالا

جو وُه ليجانيوالي گهر لي گئي بچون کو
 بيبي کي تين سُنايا بچون کي حادثون کو
 اُس بيبي ني جو دیکھا اُن سر کُهلي بچون کو
 کئي بار اپني تين کو اُن پر سي وار ڏالا

حُرمت سي اُن بچون کو مسند اوپر بڻهاڪر
 بهتر سي بهتر اُنکو نعمت پکا ڪهلاڪ

اما هماري بهان سي کوسون اوپر هي بيٽي
 بابا کو کوفيون ني کوفي مين مار ڏالا

تس پاس همکو بابا تنها سونپ کي سدهارا
 اُسني سنا همارا بابا گيا هي مارا
 ڏرکر جب اُسني ديکها پچھلا پهر اندھيرا
 عاصي سمجھ کي همکو گهر ئي ديا نکالا

دودن سي پاني دانہ پيا نہ تنها نہ کھايا
 يہ پاني هم ني پيا پاتون کي تين چبايا
 چھڻي کو يہ دوشاخہ ان ڏالين مين پايا
 هم آ چھي هين آگي چاهي جو حق تعاليٰ

وہ پاني بهري والي سُکر کي ڏکھ اُنھون کا
 کھني لڳي تُمھاري بابا کا نام کيا تنها
 روکر کھا بچون ني مُسلم تنها نام اُسکا
 کس کس مُحبتون سي تنها اُسني هم کو پالا

چڪلا سا ايڪ دوشاخه مَدِ نظر جو ڪيا
 بچون ني چڙه ڪي اُس پر رهنڪو گهر جو ڪيا
 ايڪ عورتِ مُحَبَّتِ ني نِڇي گذر جو ڪيا
 پهر اُس ني اپنا باسن پاني ڪي بيچ ڏالا

ديکي تو پاني اندر سُکڻين نظر هين آني
 هين اُنڪي هاتھ هڻي اور پيڻي هين جهاتي
 يهه ديکھرو عورت جونين نظر اُچاتي
 ديکھي تو دو بچي هين هر ايڪ روني والا

اُسي ڪها ڪه لڙڪو تُم ڪيون چڙهي هو بڙ پر
 نِڇي اگر گروگي مرجاوگي مقرر
 مين بهي سُنون آي بچو ڪيا دُڪه پڙا هي تُم پر
 اس وقت ماني تُم ڪو ڪيون گهر سي هي نڪالا

اوپر سي روئي بچي ڪهني لڳي ڪي بي بي
 ڪيا پوڄهتي هي هم پر پتا هي ڪيسي بيتي

EXTRACT FROM MISKIN'S ELEGY.

ON THE MURDER OF THE TWO SONS OF MUSLIM BY HÁRIS.

وي باب مُوي بچي روتي هُوي پدر کو
 اده مُوي جا چهي تهي قاضي کي ايک گهر کو
 قاضي ني دیکها دُشمن سب ڏهونڌتي ادهر کو
 پچھلي پهر اُنھون کو اُس شهر سي نکالا

جس قانلي کي پچھي وي بچي لڳ چلي تهي
 وي لوڳ قانلي کي آگي نکل گئي تهي
 دونون بچي بھڻکتي پچھي وهان رهي تهي
 دیکھين تو ايک بڙهي بڙکي تلي هي نالا

بچي تهي بھوکي پيا سي تن مين تهي ناتواني
 اُس بڙکي پات چابي نالیکا پيا پاني
 تب پيه کها ک کائين کوئي دم کي زندگاني
 هم اپنا گهر بناوين اس بڙکا ايک ڏالا

چيزين کڌ شرع مين حرام هين اُسکي عهد مين بالکل اُتھ کڻي
 تھين - هميشه سواي رضامندي اور خوشنودي خدا کي کڻي
 امر ملحوظ خاطر نہ تها * اسني نہايت اخلاق سي اُنسي پوچھا
 کڌ تھم هماري ملڪ مين کيُون آئي * هماري تھمھاري تو کيچي
 خط و کتابت پي نہ تھي - کيا ايسا سبب هُوا کڌ تھم يھان تڪ
 پھنجي * ايڪ شخص اُن مين سي کڌ جھانديده اور فصيح
 تها تسليمات بجا لاکر کھني لگا کڌ هم عدل و انصاف پادشاھ کا
 سُکر حضور مين حاضر هُوي هين اور آج تڪ اس آستانه
 دولت سي کڻي داد خواه محروم نہين پھرا هي - اُميد يھ هي
 کڌ پادشاھ هماري داد کو پھنجي * فرھايا کڌ غرض تھمھاري کيا
 هي * عرض کي کڌ آي پادشاھ عادل بي حيوانات هماري غلام
 هين - اُن مين سي بعضي مُنتظر اور بعضي اگرچہ جبراً تابع
 هين ليکن هماري ملڪيت کي مُنکر * پادشاھ ني پوچھا کڌ اس
 دعوا پر کڻي دليل پھي هي - کيُونکہ دعوا بي دليل دارالعدالت
 مين سنا نہين جاتا * اُنسي کھا آي پادشاھ اس دعوا پر بُت
 سي دلائل عقلي و نقلي هين *

جب حیوانون کو ٻہہ زعمِ فاسد اُنکا معلوم هُئا اپني رئيسون کو جمع کرکي دارِ اعدالت مين حاضر هُئي اور بيورا سب حاڪم کي سامهني سارا باجرا ظلم کا ک اُنکي هانهون سي اُتھايا تها مَفصل بيان کيا *

جس وقت پادشاه ني تمام احوال حيوانون کا سُنا ووتھين فرمايا ک هان جلد قاصدون کو بھيجين اور آدميون کو حضور مين حاضر کرين * چنانچہ اُن مين سي ستر آدمي جُدي جُدي شھرون کي رهنياولي ک نہایت فصیح و بليغ تھي بمجرب طلب پادشاه کي حاضر هُئي * ايک مکان اچھا سا اُنکي رھني کي لي تجويز هُئا * بعد دو تين دن کي جب ماندگي سفر کي رفع هُئي اپني سامهني بلوايا * جب اُنھون ني پادشاه کو تخت پر ديکھا دُعائين دي آداب و کورنش بجا لاکر اپني اپني قريني سي کھڙي هُئي * ٻہہ پادشاه تو نہایت عادل و مُنصف جوانمردي اور سخاوت مين اقران و امثال سي سبقت لي گيا تها * زماني کي غريب و غريا يھان آنکر پرورش پاتي تھي * تمام قلمرو مين کسي زبردست عاجز پر کوئي زبردست ظالم ظلم نہ کر سکتا * جو

EXTRACT FROM THE IKHWANU-S-SAFĀ.

THE ORIGINAL STATE OF MEN AND ANIMALS AND THE BEGINNING OF THE
CONTROVERSY BETWEEN THEM, BEFORE THE KING OF THE GENIL, ON
AN ISLAND WHERE THE MEN HAD BEEN SHIPWRECKED.

۳۲ اِتِّفَاقًا اَیْکَ جِہَازِ اَدَمِیون کا بادِ مُخَالَفِ کِی سبب
تباهی مین آکر۔ اَیْکَ جَزِیرِی کِی کِناری جا لگا * جِتَنی
سُوداگر اور اہلِ عُلُوم کَ جِہَازِ مین تھی اُتر کر اُس سرزمین کِی
سیر کرنی لگی * دیکھا تو عجب بہار تھی کَ رنگِ بہ رنگِ کِی
پھول اور پھل ہر ایک درخت مین لگی نہرین ہر طرف جاری
حیوانات ہر ہر سبزہ چرچگر بہت موٹی تازی آپس مین
کلولین کر رہی تھیں * ازبسکہ آب و ہوا وہاں کِی نِپتِ خُوب
اور زمین نہایت شاداب تھی کِسی کا دِل نہ چاہا کَ اب
یہاں سی پھر جائی * آخر مکانات طرح طرح کِی بنا بنا اُس
جَزِیرِی مین رہنی لگی اور حیوانات کو دام مین گرفتار کرکے
بدستور اپنی کاروبار مین مشغول ہوئی * وحشیوں نی جب
یہاں بھی سُبھتا نہ دیکھا راہ صَحْرا کِی لَی * اَدَمِیون کو تو
یہی گمان تھا کَ یی سب ہماری غلام تھیں اِس لَی انواع و
اقسام کِی پھنڈی بنا کر بطور سابق قید کرنی کِی فکر مین ہوئی *

جيا هي۔ ڪهڙو گيا تها اب ملا هي * تب وي خوشي ڪرني لڳي *
 اور اسکا ٻڙا بيٺا ڪهيت مين تها * جب گهر ڪي نزديڪ آيا
 گاني اور ناچني ڪي آواز سڻي * تب ايڪ نوڪر ڪو ٻلاڪي پوچها
 ڪ ڀه ڪيا هي۔ اُسني اُسي ڪها ڪ تيرا بهائي آيا هي اور تيري
 باپ ني پلا بچها ذبح ڪيا هي اس لي ڪ اُسي بهلا چنگا پايا *
 اُسني خفا هوڪي نه چاها ڪ اندرجائي * تب اُسڪي باپ ني
 باهر آڪي اُسي منايا * اُسني باپ سي جواب مين ڪها ديه
 اتني برس سي مين تيري خدمت ڪرتا هون اور ڪبي تيري
 حڪم ڪي بر خلاف نه چلا۔ پر تون ڪي ڪيو ايڪ بڪري ڪا بچه
 مڃهي نه ديا ڪ اپني دوستون ڪي سانھ خوشي منائون۔ اور جب
 تيرا ڀه بيٺا آيا جس ني تيرا مال ڪسيون مين اُڙايا تون ني
 اُسڪي لئي موٽا بچها ذبح ڪيا * اُسني اُسڪو ڪها اي بيٺي تون
 سدا ميري پاس هي اور جو ڪچھ ميرا هي سو تيرا هي * پر
 خوشي منانا اور خوش هونا لازم تها ڪيونڪه تيرا ڀه بهائي مون
 تها جيا هي اور ڪهڙو گيا تها اب ملا هي *

لڳا * تب اُس مُلڪَ کي ايڪَ رهنڀوالي کي يهان جا لڳا -
 اُسي اُسي اپني ڪهيتون مين سوار چراني بهيجا * اور اُسي آرزو
 تهي ڪَ اُن ڇهڪون سي جو سوار ڪهاتي هين اپنا پيت بهري -
 پر ڪوئي نہ ديتا تها * تد هوش مين آکي ڪها - ميري باب کي
 ڪتني مزدورون ڪو بهت روڻي هي اور مين بهوڪهون مرتا هون *
 مين اُتھڪي اپني باب پاس جاوڻگا اور اُسي ڪهونگا ڪَ اي باب
 مين ني آسمان ڪا اور تيري حضور گناه ڪيا هي - اور اب اس لايق
 نهين ڪَ پهر تيرا بيتا ڪهلاون - مڃهي اپني مزدورون مين سي ايڪَ
 کي مانند بنا * تب اُتھڪي اپني باب پاس چلا * اور وه ايهي دور
 تها ڪَ اُسڪو ديهڪي اُسڪي باب ڪو بڙا رحم آيا اور دور کي اُسڪو
 گلي لڳا ليا اور چوما * بيڻي ني اُسڪو ڪها ڪَ اي باب مين ني
 آسمان ڪا اور تيري حضور گناه ڪيا اور اب اس قابل نهين ڪَ
 پهر تيرا بيتا ڪهلاون * باب ني اپني نوڪرون ڪو ڪها ڪَ اڇهي سي
 اڇهي پوڻاڪ نڪال لاو اور اُسي پهناو - اور اُسڪي هاتھ مين
 انگوڻهي اور پانو مين جوتي - اور پلي هوي ٻچھري ڪو لاکي ذبح
 ڪرو ڪَ ڪهاين اور خوشي منائين - ڪيونڪه يھ ميرا بيتا موٽا تها اب

ڪه مَين وهان ڪاٿا هُون جهان نِهين بويا اُور وهان جمع ڪرنا
 جهان نِهين چِهڻڻا - پَس تَجھي مُناسِب تها ڪه ميري رُپيُ
 صَرافون ڪو ديتا ڪه مَين آڪي اُسي سُوڊ سميت پاتا * سو اِس
 سي يه توڙا چِهينڪر جس پاس نس توڙي هين اُسي دو * ڪيُونڪه
 جس پاس گُجه هي اُسي ديا جائِگا اُور اُسڪي بڙهتي هوگي اُور
 جس پاس گُجه نِهين اُس سي وُه بهي جو رڪها هو لي ليا
 جائِگا * اُور اِس نِڪمي نوڪر ڪو باهر اندهيري مين ڏال دو -
 وهان رونا اُور دانت پيسنا هوگا *

PARABLE OF THE PRODIGAL SON:

SHOWING THE NECESSITY, NATURE, AND RESULTS OF REPENTANCE.

۳۱ ايڪ شخص ڪي دو بيٺي تهي - اُنمين سي چهوڻي ني
 باپ سي ڪها ڪه آي باپ مال ڪا حصه جو مُجهه ڪو پهاڻجنا هي
 مُجهي دي * اُسني مال اُنهين بانٽ ديا * اُور تهوڙي دن بعد
 چهوڻي بيٺي ني سب گُجه جمع ڪرڪي ايڪ دُور ڪي مُلڪ ڪا
 سفر ڪيا اُور وهان اپنا مال بدچالي مين اُڙايا * اُور جب سب
 خرچ ڪر چُڪا اُس مُلڪ مين بڙا ڪال پڙا - اُور وه مُحتاج هوني

جِسَنِي پَانچ توڑِي پاڻِي تهي پَانچ توڑِي اُور بهِي ليڪر آيا اُور
 ڪها - اِي خُداوند تُو نِي مَجھِي پَانچ توڑِي سونِي - دِيڪھ مِين
 نِي اُنڪي سِوا پَانچ توڑِي اُور بهِي ڪمائي * اُسڪي خاوند نِي اُس
 س، ڪها اِي اچھي دِيانندار نُوڪر شاباش تُو تھوڑِي مِين دِيانندار
 نِڪلا مِين تَجھي بھت چيزون پَر اِختيار دُونگا - تُو اپني خاوند
 ڪِي خُوشي مِين شامل هو * اُور جِسَنِي دو توڑِي پاڻِي تهي وُه
 بهِي آڪر ڪھني لڳا - اِي خُداوند تُو نِي مَجھي دو توڑِي سونِي
 دِيڪھ اُنڪي سِوا مِين نِي دو اُور بهِي پيدا ڪِيئي * اُسڪي خاوند
 نِي اُس سِي ڪها اِي اچھي دِيانندار نُوڪر شاباش - تُو تھوڑِي
 مِين دِيانندار نِڪلا مِين تَجھي بھت چيزون پَر مُختار ڪرونگا -
 اپني خاوند ڪِي خُوشي مِين شامل هو * تب وُه بهِي جِسَنِي
 ايڪ توڑا پايا تها آڪي ڪھني لڳا اِي خُداوند مِين تَجھي سِخت
 مِزاج جاننا تها ڪ جھان نھين بويا وھان تُو ڪاٿنا اُور جھان
 نھين چھترايا وھان جمع ڪرتا هِي - سو مِين نِي ڌرڪي تيرا
 توڑا زمين مِين چھپايا - دِيڪھ تيرا جو هِي مَوْجُود هِي * اُسڪي
 مالڪ نِي جَوَاب مِين ڪها - اِي بد اُور سُست نُوڪر تُو نِي جانا

دَلِي جُدي هِي - وَه پُرانا شهر آور يِه نيا شهر كهلاتا هِي). اور
وهان كي بازار كو اُردوي مُعلا خطاب ديا *

امير تيمور كي عهد سي مُحمّد شاه كي بادشاهت بلڪ
احمد شاه اور عالم گير ثاني كي وقت تلڪ پيڙهي به پيڙهي
سلطنت ايكسان چلي آئي - ندان زبان اُردو كي منجتي منجتي
ايسي منجي ڪ ڪسو شهر كي بولي اُس سي تڪڙ نهين كهاتي *

PARABLE OF THE TALENTS:

SHewing THE NECESSITY OF CHRISTIAN FIDELITY, WHETHER WITH MUCH
OR LITTLE.

۳۰ وَه اُس آدمي كي مانند هِي جسني سفر ڪرتي وقت
نوڪرون ڪو بلاڪر انهن اپنا مال سُپرد ڪيا - ايك ڪو پانچ توڙي
دوسري ڪو دو تيسري ڪو ايك - هر ايك ڪو اُسڪي لياقت كي
موافق ديا - اور ثرت سفر ڪيا * تب جسني پانچ توڙي پاڻي
تهي جاڪر اور لين دين ڪرڪي پانچ توڙي اور پيدا ڪئي * يونهن
اُسني بهي جسي دو ملي تهي دو اور ڪمائي - پر جسني ايك
پايا ڪيا اور زمين ڪهوڊڪر اپني خداوند كي رُوي ڪار دئي * مدت
بعد اُن نوڪرون ڪا خاوند آيا اور اُنسي حساب ليني لگا * سو

نہاد سلطنت کا چلا جاتا ہی) ہندوستان کو لیا * اُنکی آنی
 اور رھنی سی لشکر کا بازار شہر مین داخل ہوا - اس واسطی
 سہر کا بازار اُردو کہلایا * پھر ہمایون بادشاہ پٹھانوں کی ہاتھ
 سی حیران ہوکر ولایت گئی - آخر وہان سی آنکر پسماندوں
 کو گوشمالی دی - کوئی مُفسد باقی نہ رہا کہ فتنہ و فساد برپا کری *
 جب اکبر بادشاہ تخت پر بیٹھی تب چاروں طرف کی
 مُلکوں سی سب قوم قدردانی اور فیضرسانی اس خاندان
 لاثانی کی سُنکر حُضور مین آکر جمع ہوئی - لیکن ہر ایک کی
 گویائی اور بولی جُدی جُدی تھی * اکتھی ہونی سی آپس مین
 لین دین سودا سُلُف سَوال جَواب کرتی ایک زبان اُردو کی
 مُقرر ہوئی * جب حضرت شاہ جہان صاحبِ قران فی قلعہ مبارک
 اور جامع مسجد اور شہر پناہ تعمیر کروایا اور تختِ طاؤس
 مین جواہر جڑوایا اور دل بادل سا خیمہ چوبون پر استاد کر
 طنائون سی کھنچوایا اور نواب علی مردان خان نہر کو لیکر
 آیا - تب بادشاہ نی خوش ہوکر جشن فرمایا اور شہر کو اپنا
 دارُ الحِلالت بنایا * تب سی شاہ جہان آباد مشہور ہوا (اگرچہ

اپني هاتھ آور ڪپڙون ڪو ڪيون اس ڪٿي سي ناپاڪ ڪرتا هي *
 ڪوئي ڪهتا تها ڪ زاهد اس لي يه ڪٿا لئي جاتا هي ڪ لله پرورش
 ڪري * ان باتون سي ايڪ شُبُهه زاهد ڪي جي مين پڙا اور ڪها
 ڪ مقرر اس جانور ڪا بيجنيوالا جادوگر تها - ڪ اُسنِي ڏيٿهبندي
 سي ڪٿي ڪو ميري نظر مين بڪري ڪر ڊڪهليا * اُسي وقت زاهد
 بڪري سي هاتھ اُٿاڪر بيجنيوالي ڪي طرف چلا * چور اُسي
 پڪڙ ڪر اپني گهر لي گئي اور ذبح ڪيا * غرض انڪي فريب سي
 زاهد ڪي بڪري جاتي رهي اور پيسي بهي نه ملي *

AN ACCOUNT OF THE ORIGIN OF URDU OR HINDUSTANI.

۲۹ حقيقت اردو ڪي زبان ڪي بزرگون ڪي منهن سي يون
 سني هي - ڪ دلي شهر هندون ڪي نزديڪ چوڳي هي -
 انهن ڪي راجا پرجا قديم سي وهان رهتي تهي اور اپني بهاڪها
 بولتي تهي * هزار برس سي مسلمانن ڪا عمل هوا - سلطان
 محمود غزنوي آيا - پهر غوري اور لودي بادشاه هوي * اس آمد
 ورفت ڪي باعث گچھ زبانون ني هندو مسلمان ڪي آميزش
 پاي * آخر امير تيمور ني (جنڪي گهراني مين اب تلڪ نام

STORY OF THE ASCETIC AND HIS GOAT.

۲۸ ڪوئي زاهد ايڪ موٽي تازي بکري مول ليڪر- ايڪ رتي اُسڪي گلي مين باندھ - اپني عبادتگاه کي طرف لي جاتا تها * راه مين چورون ني بکري کو دیکھکر لالچ ڪيا اور مڪرو فريب پر مُستعد ھوڪر زاهد کي پڇھي لڳي- اور بهتيري فڪرين اُسڪي ليني کي لي کين پر بن نہ پڙين * آخر سبھون کي صلاح پھ ٿھري ک ڪجھ حيلي ڪڇي * تب ايڪ ني اُسڪي سامھني آکر ڪھا- اي زاهد ٿو پھ ڪٿا ڪھان سي ليا * دوسرا آ پھنجا اور ڪھا ک پھ ڪٿا ڪھان لي جاتا ھي * تيسري ني برابر سي آکر ڪھا اي پير شايد ٽجھي شڪار کا خيال ھي اس لي پھ ڪٿا آپ لئي جاتا ھي * اور ايڪ يار ني پڇھي سي آکر پوچھا ک ٿو ني پھ ڪٿا ڪٿي کو ليا ھي * اس طرح ايڪ ايڪ ني ھر طرف سي بيوقوف زاهد کي طرف رخ ڪيا اور سب ھي اس بات پر متفق ٿي * ڪوئي ڪھتا تها پھ ڪٿا رکھوالون کا ھي * ڪوئي بولتا تها ک چرواھون کا ھي * ڪوئي طعني ديتا تها ک پھ شخص پرهيزگارون مين سي نظر آتا ھي - باوصف اُسڪي

هُوِي يِه بِنْدش باندِهِي - جو صاحبِ سلامت کي پڄي
 پهلي يِه پُوجُونگا - کهو صاحبِ مزاج کيسا هِي * وَه کهيگا
 اچها * مِين کهونگا آمِين * پهر پُوجُونگا غذا کيا کهاتي هو * وَه
 کهيگا دال خُشکه * مِين کهونگا نوشِ جان * تَس پر يِه سَوال
 کُونگا * تَمهَرا مُعالِج کون هِي - وَه کهيگا مِرزا فلان بيگت * مِين
 کهونگا خُدا اُسکي هاتِه کو شِفايِ کَامِل بخشي * آخِرش يِهي
 منصوبه تَهراکر اُسکي گهر پهنجا سلام عَلِيک کري نزديک جا
 بِيتهَا * لگا پُوجِهني کهو يار طَبِيعت کيسِي هِي * مَرِيض ني کها
 کيا پُوجِهتي هو ماري تپ کي مرنا هُون * سُنَتي هِي بولا آمِين
 خُدا ايسا کري * بيچاره بيمار ايک تو بيماري سي جلنا هِي
 تها اِس بات ني اُور يِهي جلايا * پهر پُوجها يار غذا کيا کهاتي
 هو کها خاک * بولا نوشِ جان باد * يِه سُنکر اُور يِهي دونا خفا
 هُوا * پهر کها سُنو دوست تَمهَرا مُعالِج کون هِي * غُصي مِين تو
 بهرا هُوا هِي تها بولا مَلِکُ المَوت * کها بَهت مُبارک - خُدا اُسکي
 هاتِه کو جَلَد شِفا بخشي *

يہان رھي تو ضرور هي ڪ پھلي يہان ڪي رھنيوالون ڪي بھاکھا
 سيکھي * غرض اُن ڪي سيکھي * دوسرا اٿنا مقرر تها ڪ عوام الناس
 ڪي زبان ڪو حقارت سي نه سيکھا صرف درباري اور عالمون ڪي
 زبان تحصيل ڪي * قضاڪار بعد ڪئي برس ڪي دنون ڪسي بستي
 مين آي - وهان ڪي بھاکھا اور اُس مُلڪ ڪي ايڪ تيي - پر
 وهان ڪي رھنيوالون ني هنگامه مچاڪر غير مُلڪ ڪي حاڪم ڪو
 قتل ڪر ڏالا تها * وي دنون مسافر جدي جدي مڪانون مين
 بازار ڪي پيچ تهي ڪ انھين خونين ني انھين پکڙا اور الڪ
 ليجاڪر هر ايڪ سي پوچھني لگي ڪ تمھارا يہان ڪيا ڪام هي *
 جسي محاوره وهان ڪا سيکھا تها خوبي سي جواب ڏيا * اُسڪو
 انھون ني سلامت چھوڙا * اور دوسرا مسافر جسي صرف حاڪمون
 هي ڪي زبان سي جواب ڏيا اُس اٿبوه ني جلڪر خفگي سي
 سر اسڪا ڪاٽ ڏالا *

STORY OF THE MERCHANT AND HIS DEAF FRIEND.

۲۷ ڪسي سوداگر ڪا ايڪ شخص بهرا آشنا تها * قضاڪار
 سوداگر بيمار هوڙا * بهرا اُس ڪي عيادت ڪو چلا * راه مين چلتي

عَلَم مِين خُوب مَهَارَت هُو چُڪِي تَب خُصُور مِين آڪر عَرَض
 كِي جِهَان پَنَاه شَهزَادَه اب نُجُوم مِين لَاق و فَايق هُؤا جَب
 مَرَضِي مُبَارَك مِين آوِي تَب اُس کا اِمْتِحَان لِجِيي * فرمايا
 كَ اِسِي وُقْت حَاضِر كَرُو * حُڪم كِي سَاذَه هِي لُڙڪا آ پَهَنچا اُور
 پادشاهِ كِي خِدْمَت مِين آداب بجا لايا * حضرت نِي اپنِي
 دَسْتِ مُبَارَك كِي اِنگوٽِي مَتِي مِين ليڪر فرمايا بُو جِهوتو هَماري
 مَتِي مِين كيا هِي * لُڙڪي نِي عَرَض كِي كَ پِير مُرشد گُچِه گول
 گول سا هِي اُسَمِين سُو رَاخ اُور بَتَهَرِي نَظَر آتا هِي * حضرت نِي
 كَها - اُسکا نام كيا هِي * لُڙڪا بولا چُڪِي کا پاٽ * تَب عالم پَنَاه
 مُعَلِّم كِي چَهري كِي طَرَف دِيكُهني لَگي - اُسني عَرَض كِي كَ
 خُداوند عَلَم کا نَقص نَهين يَه عَقْل كِي كوتاهِي هِي *

STORY TO SHEW THE ADVANTAGE OF STUDYING THE
 SPOKEN LANGUAGE OF A FOREIGN COUNTRY.

۲۶ دو آدمي باهم هوڪر نِڪلي كَ كِسي دُور ديس مِين جا
 رَهِي * تَهوڙي دِنون كِي پِيچ اِيڪ مُلڪ مِين جا پَهَنچي *
 اِيڪ نِي دَرِيافَت كِيا كَ دِل جَمعي اُور خُوبي كِي ساٿه جو

ٻڙا * اُس کي ما باب اور نوکر چاکرون ني ٻڙي تلاش کي پر
 نه پایا اور يونهين تين چار روز تڪ روتي روتي کلپتي رهي *
 ايڪ دن ان کي باورچي ني کها کِه کتا هر روز باورچي خاني
 مين آکر گوشت و روڻي ليجايا کرتا هي پر نهين معلوم کِه کها *
 ٻيہ بات سُنتي هي اُس لڙکي کي باب کي دل مين گجه
 خيال آيا اور سوچني لگا * آخر جب وُه کتا دستور کي موافق
 اُس دن ٻي گوشت و روڻي ليجلا تو وُه اُس کي سانہ هولي *
 جب کتي کي هدايت سي اُس ماند کي پاس پهتجا اُس
 ني اپني پياري گم هوي بيٺي کو روڻي اور گوشت کھاتي اور
 اُس وفادار کتي کو اُس کي پاس بيٺي دیکھا *

THE KING WHO WISHED HIS SON TO BE TAUGHT
 ASTROLOGY.

۲۵ کسي بادشاهه ني اپنا فرزند ايڪ مُعلّم کو سونپا کِه اسکو
 علم نجوم سکهاو۔ جب اُس مين لڙائي هو تو اسي حضور مين
 لاو * آخون ٻڙي شفقت اور محنت سي جتني مراتب اُس
 علم کي تهي خاطر خواه جتائي * جب دیکھا کِه لڙکي کو اُس

مڇڻيون تي اڀني اڀني راهِ لي * جب هوا حضرت سي رخصت
 هُئي پير مڇڻيون تي آڪرداڪ بيداد ڪي * حضرت ني فرمايا ڪه
 اُس ڪي آتي هي تُم سب بهاگ جاتي هو بغير مُقابلي دونون
 ڪي عدالت ڪيُونڪر ڪُون *

GAMBLING IS THE WORST OF VICES.

۲۳ ايڪ بادشاه ني تين شخس ڪو بلاڪر پوڇيا ڪه تُم ڪيا
 ڪام ڪرتي هو * ايڪ ني ڪها ڪه مَين چور هُون چوري خُوب
 ڪرنا هُون * دُوسري ني ڪها ڪه مَين شرابي هُون شراب خُوب
 پيتا هُون * تيسري ني عرض ڪي ڪه جهان پناه مَين جُوري
 هُون جُوا خُوب ڪهيلنا هُون اڪر فرمايي تو ايڪ داؤ مَين آپ
 ڪي ساري سلامت ڪو لگا دُون * بادشاه ني چور اور شرابي ڪي
 جان بخشي ڪي اور اُس جُوري ڪي گردن ماري *

STORY OF THE CHILD WHO FELL INTO A PIT AND WAS
 FED BY A DOG.

۲۴ ايڪ لڙڪا چار برس ڪا اڀني ڪتي ڪو ليئي هُئي هوا
 ڪهاني نڪلا اور اتفاقاً اڀني گهر ڪي راه بهول ڪر ايڪ مائد مَين جا

اِسَ ني اُسي تَنها دِيڪھ ڪر دھمڪاڪي بھينس چھين لي اور اڀني
گھر ڪي راھ لي * تھوڙي دُور گيا تها ڪه ايڪ ني پُوجها ڪه تُو
اِسي ڪهان سي لايا يھ تو ايڪ مُسافر ڪي پاس تھي * وھ بولا ڪيا
تُم ني يھ مثل نھين سُنِي هِي جس ڪي لاڻِي اُس ڪي بھينس *

THE BLIND MAN WHO WAS AFRAID TO EAT RICE-MILK.

۲۱ ايڪ شخّص ني انڊهي سي پُوجها ڪه تُم ڪھير ڪهاوگي *
اُس ني ڪها ڪھير ڪيسي هوتي هِي * ڪها سُفيد هوتي هِي * پھر
اُس نابينا ني پُوجها سُفيد ڪيسا هوتا هِي * تب اُس شخّص
ني ڪها جيسا بڱلا * انڊهي ني ڪها بڱلا ڪيسا هوتا هِي * اُس ني
اڀنا هاتھ ٿيڙها ڪرڪي ڪها ايسا هوتا هِي * انڊهي ني ٿٿوڪر ڪها
ڪه ايسي ڪھير نه ڪها سڪونگا حلق مين پھنس جائي تو مرجاؤنگا *

KING SOLOMON AND THE MUSQUITOES.

۲۲ ايڪ دن مڇيرون ني حضرت سُلیمان بادشاه سي نالڻ
ڪي ڪه هوا هم ڪو بهت ستاتي هِي رھني نھين ديتي * پيغمبر
نې اِس بات ڪي سُنِي هِي هوا ڪو بُلایا اُس ڪي آتي هِي

ڪو چلا راه مين ايڪ ڪوئي پر بيشڪر ڪهني لڳا ڪه ايڪ ڪهاڙون
 ڪه دونون * اتفاقاً اُس ڪوئي مين دو پريان رهتي تھين انهن
 ني پھ جانا ڪه ڪوي راکس هي همين ڪهايا چاهتا هي * اس
 دھشت سي ايڪ ايڪ توڙا رينون ڪا لائن اور اُس مسافر ڪي
 سامهني رڪم ڪئين وھ مال مُفت لي ڪرايني گھر شوق سي چلا
 آيا *

STORY OF THE MAN AND HIS CAMEL.

۱۹ ابراهيم ادهم بادشاه ني خواب ديکھا ڪه ايڪ شخص
 ڪوٽهي پر ڪجهه ڏهونڏهتا هي * پوڄھا ڪه اي عزيز ٿو ڪيا ڏهونڏهتا
 هي * ڪھا ميرا اوٽ ڪهويا ڳيا هي * بادشاه ني ڪھا ٿو احمق
 هي جو بالاخاني پر اوٽ ڏهونڏهتا * اُس ني ڪھا بيوقوف ٿو
 هي جو بادشاهت مين خدا ڪو ڏهونڏهتا هي * ڪهتي هين ڪه
 اسي روز سي بادشاه ني سلطنت ڇهڙڪر فقيري اختيار ڪي *

THE WAY TO STEAL A BUFFALO.

۲۰ ايڪ اهيرايڪ بهينس ٿي چلا جاتا تها * شهر ڪي باهر
 ميدان مين ايڪ زميندار حرامزاده ايڪ لاڙهي ٿي ڪهڙا تها

STORY OF THE BANKER WHO WAS ROBBED.

۱۶ ایک مہاجن کی روکڑ کہین کو جاتی تھی راستی میں
 قصابوں نے مار لی * اُس کی ساتھ کی آدمیوں نے آکر اُس کو
 خبر دی کہ روکڑ ماری گئی * مہاجن نے کہا کہ تم نے کیوں
 جانی دی * انہوں نے کہا کہ تم نے یہ نقل نہیں سنی ہے
 جس کی ہووین چار گندی دھول مار لین چہین رُیا *

STORY OF AHMAD SULTAN, MAHMUD SULTAN, AND THEIR
ARMIES.

۱۷ احمد سلطان اپنی فوج کو ماہ بماء درماہا دیا کرتا اور
 اپنی لشکر کی سرداروں کو دونوں وقت ساتھ کھلایا کرتا اور
 محمود سلطان اُس کی بالعمس کیا کرتا * ایک دن آپس میں
 لڑائی ہوئی احمد کی فتح ہوئی محمود کی شکست لوگوں نے
 بوجہ اس کا کیا سبب * کسی نے عوام میں سے جواب دیا
 کہ جس کی دیگ اُس کی تیغ *

STORY OF THE MAN WHO BECAME UNEXPECTEDLY RICH.

۱۸ ایک شخص روزگار کی واسطی اپنی شہر سی کسی ملک

ٻڃي ڪي پاس جب نڪت ڪه اُس ڪي ما لوت نه آئي بيٺا
رها *

STORY OF THE MAN AND THE TRAVELLER.

۱۴ ايڪ شخص ڪو ايڪ چيز درڪار ٿي اُس ني راستي
مين ايڪ راهي سي ڪها * وُه بولا ڪه وُه چيز ميري گهر هي اڪر
اُس ڪي قيمت فيصل هو تو مين ڊڪٽاؤن * اُس ني ڪها ڪه
مين اُسي ڊيڪٽون تو اُس ڪا مول ٿهرائون * وُه ڪهني لڳا ڪه پيلي
مول هو لي تو مين ڊڪٽاؤن * تب وُه بولا ڪه ٻه وُهي نقل هي
گهر گهوڙا نخاس مول *

STORY OF THE BARD AND THE BLACKSMITH.

۱۵ ايڪ بهات ايڪ لوهار ڪو گاليان ديتا ٿها اُس ني اُس
ڪو خوب سا مارا * وُه ڪوٽوال ڪي يهان نالشي هُئا اُس ني
پوڄها ڪه ٽجهي ڪس واسطي مارا هي * بولا وُه مين ني گالي
ڊي ٿهي * تب ڪوٽوال ني ڪها ڪه چل يهان سي اور جاتا ره
ڪيا ٿو ني ٻه مثل نهن سني ڪسي ڪا منهن چلي ڪسي ڪا
هاتهن *

رُويَا دِيا * جب وَه ليڪي چلا تب اُسي بُلَڪي رُپِيا چِهين ليا *
 فقيرَ ڪهني لڳا بابا يِه ڪيا تُو ني آپ هي دِيا آپ هي چِهين ليا *
 اُس ني ڪها سائين يِه مثل نِهين سُنِي هي دانا ڪي تين گُن دي
 دِلَوِي دِڪي چِهين لي *

DESCRIPTION OF THE EAGLE.

۱۲ عُناب بَهت بَڙِي چَڙِيا هي * وَه بَهت اُونچا اُڙِي سَڪتا
 اُور اُس ڪي اَنڪهين اِسي هين ڪِه سَورج ڪي روشني بهي سهتين *
 اپنا گهوڻسلا اُونچي پهاڙيا درخت پر جس پر ڪوئي مُشڪل سي
 چڙهي بناتا اُور هرن اُور بهيڙ بَڙِي اُور مڇلي شڪار ڪري ڪهاتا *
 بعضي وقت اُس ني بابا لوگون ڪو بهي پَڙا اُور نوچ نوچ ڪي
 ڪهايا *

STORY OF THE CHILD, THE DOG, AND THE SNAKE.

۱۳ ڪوئي عورت اپني بچي ڪو سَلاڪر ڪِسي ڪام ڪو چلي اُور
 اپنا کُتا اُس ڪي رڪهوالي ڪو جهوڙ گُڻي * اُس ڪي جاني ڪي بعد
 ايڪ بڙا سائپ اُس بچي ڪي بستر پر چڙهي لڳا * کُتي ني
 اُس ڪو دِڪهڪر فوراً سائپ پر حملہ ڪيا اُور اُس ڪو مار ڏالا اُور

په بات سُن کر کهنې لگا که تیرې وُهي نَقْل هې باب نه ماري
پيدږي بيټا تيرانداز *

STORY OF THE KING AND THE FLY.

۹ ایک روز هارون رشید بادشاه کی مُنہ پر مکیہ آن کر
بیټی وُه دِق هُوَا اور اپنی ایک مُصاحب سی بُوچھا که خِلَقَت
مکیہ کی حق تعالیٰ نی کِس واسطی بناي * اُس نی کہا
جهان پناه مُتکبرون کی نخوت کی توڑنی کو * بادشاه سُن کر
جَب هو رها *

STORY OF THE PHILOSOPHER AND THE CHILD.

۱۰ ایک حکیم نی اپنی لڑکی کو نصیحت کی اوز بعد اُس
کی لڑکی سی بُوچھا که مین نی جو جو کہا وُه سب تُو سَمجھا *
بولا کیا * اُس نی کہا که تُو اب تَک کهان تها جو تُو نی میری
بات نه سُنِي * په کهنې لگا که مین اِس فِکر مین تها که میخ
جو گارتي هین اُس کی مټي کون لی جاتا هِي *

STORY OF THE FAQIR AND THE RICH MAN.

۱۱ ایک فقیر نی ایک دولتمند سی سَوَال کیا اُس نی ایک

STORY OF THE MAN AND THE QAZI.

۶ ایک شخص بھوکھا قاضي کي يہاں گيا کھني لگا مين
 بھوکھا هون گچھ مجھي دو تو مين کھاؤن * قاضي ني کھا کي
 يہ قاضي کا گھر هي قسم کھا اور چلا جا *

STORY TO SHEW THAT WE LIVE IN A WORLD OF PERPETUAL CHANGE.

۷ ایک مُريد اُپني پير کي خدمت مين آکر کھني لگا کي
 پير مُرشد آج فُلاني بادشاه ني دُنيا سي رَحلت کي اور اُس کي
 جگہ فُلانہ شخص بادشاه هوا * يہ خبر سُنتي هي پير هُنسا اور
 کھني لگا بابا ديد دُنيا کا دم بدم کيجي کس کي شادي و کس
 کا غم کيجي *

STORY OF THE SHOPKEEPER'S SON AND THE SOLDIERS.

۸ ایک بُني کا بيٽا اُجني سپاهيون مين بيٽهڪر شڪوه
 کرتا تھا کي مين ايسا تير لگاتا هون کي ترازو هوجاتا هي * ايک
 شخص اُس کي جان بهچانون مين سي وهان آ نِکلا اُس کي

قدر نهن رڪهتي * همين دُنيا کي بادشاهه سي ڪيا ڪام هي * اڳر
 تڻ نهن رهتي تو مَين هي تمهاري سانه چلڻا هون * مَين نَجھ
 ڪو اپني جان کي برابر جائتا هون * اب وطن ڪو جاتا هون نَجھ
 سي رُخصت هوني آيا هون * تهمين ڪُچھ خبر هي ڪه تائبا يهان
 ڪي بازار مين ڪس بهاؤ بکنا هي * تمهارا وطن ڪهان هي اور يهان
 سي ڪيتي دور هوگا * ڪهو صاحب آپ کي دانست مين هندي
 زبان ڪه فارسي ڪون زياده مُشڪل هي *

۴ بُت ڪيا چيز هي ڪه ڪوي اُس کي پوجا ڪري * ايڪ پتھر
 ڪو سنگ تراشون ني گڙهڪر صورت بناي اور دام احمقون کي
 واسطي بچهايا * جن ڪو شيطان ني ورغلانا هي وي مصنوع ڪو صانع
 جائتي هين * جسي اپني هاتھون سي بناتي هين اُس کي آڳي
 مير جهڪاتي هين *

STORY OF THE MAN AND HIS FRIEND.

۵ ايڪ ٻڙي آدمي ني اپني ڪسي دوست سي ڪها ڪه جڻني
 نامون مين بان آتا هي مِثل فيلڻان ساربان وغيره لي سب بد
 ذات هين * اُسني ڪها هان مهربان سچ ڪهتي هو *

کي چيزِ مِلَتي هِي * تم کو کُچھ معلوم هِي کِه کِهان گيا * جب
صُبح خُوب روشن هُوي لنگر اُتھايا اور روانه هُوي *

۲ جيسا هم ني کيا ويسا پايا * مرد کو چاهي جو کهي
سو کري * دُوبتي کو تَنکي کا آسرا بَهِت هِي * بي محل هُنسني
سي رونا بَهِتر هِي * بي وفا آدَمي حَيوانِ باوفا سي بَدتر هِي *
خُدا کي درگاه سي مائوس مت هو * اپني کِتَاب سي خبردار
رهيو * دوا سي دُعا مين بڑا اثر هِي * وزير بادشاهون کي عقل
هوتي هِين * دُشمنِي رکھني جوان مردِي سي بعيد هِي * سچي
بات کُڑِي لگتي هِي * جو کَہنا هِي جلد کَہ * کُوي آپ سی
کُوي مين نہين گرتا * خُدا سب کو اس بلا سي مَحفوظ رکھي *
کسي سي يہ بھيد ظاہر نہ کيجيو *

۳ مائس ايک دن جنم پاتا هِي اور ايک روز ناس ليتا
هِي * چاهي انسان بلاي ناگہاني مين صبر کري اور اُميدوار
فَضلِ اِلہي کا رهي * وہ سب بہنوں سي چھوٹی تہي پر عقل
مين سب سي بڑي تہي * جھوٹ بولنا ايسا هِي گُناہ هِي کِه کُوي
گناہ اُس کو نہين پہنچتا * ساري دُنيا زاہد کي نزديک کُچھ

مُتَخَبَاتِ اُردُو

هِنْدُوَسْتَانِي زَبَانِ كِي طَالِبُونِ كِي فَايْدِي كِي واسْطِي

۱ کُوِي هِي * هان صاِحِب * چُپ رهو * چا بناؤ * جلدِي
چلو * دَهْنِي پِهرو * وهان جاؤ * گاڙِي تِيَّار کرو * حاضِرِي طِيَّار
هِي * دروازه بند کرو * ذَرَه آهَسْتِي چلو * تُمهَارا نام کيا *
پالکِي جلدِي مَنگاؤ * مُجھي مُعاف رکھ * تُم کيا چاهْتِي هو *
تُم کھان رَهْتِي هو * جلدِ ناو يهان لاؤ * وَه کِس کا گھوڑا هِي *
يہ کِس کا گھر هِي * وهان کُون رَهْتا هِي * صاف چُھري کاٹا
دو * بس اب تُم جاؤ * هم کو بڑِي فِجَر جگاؤ * تُوپِي اور کُرتِي
کو جھاڑو * اُس آدَمِي کو تُم جائْتِي * تُمهَارا صاِحِب گھر مين
هِي * کِس ني يہ بات تُم سي کُھي * جُوتِي کو اچھي طرح صاف
کرو * همارا سلام اپني صاِحِب سي کُھو * وهان گُچھ کھاني پيني

VOCABULARY.

[N.B.—The (e) after nouns and (e, i) after adjectives severally indicate that the words in question are capable of inflection.]

آ d, having come, conj. part.
of *dnd*, v.n.; *d pahunchá*,
having come arrived, 3rd
sing. masc. perf. indef. of *d*
pahunchná, v.n.; *d niklá*,
having come issued forth,
arrived, 3rd sing. masc. perf.
indef. of *d nikalná*, v.n.

اب ab, adv. now; *ab tak*, or
ab talak, till now, until now.

آب *áb*, s.m. water; *áb o harwá*,
s.f. climate (*lit.* water and air).

ابراهيم ادهم *Ibráhim Adham*,
n. prop.

ابن *ibn*, s.m. a son; *Ibn-i Zi-
yád*, the son of Ziyád.

ابھی *abhi*, adv. yet, even now,
already.

آپ *áp*, pron. your honour,

thou (respectfully), himself,
see p. 34; *áp ki*, of you,
sir, gen. sing.; *áp se*, of his
own accord, abl. sing.; *ápas
men*, among themselves, loc.
plur. see p. 35.

اپنا *apná* (e, i), self, one's own,
gen. sing. of *áp*, pron. see
p. 34; *apne*, inflected masc. of
apná; *apne apne*, each his own;
apne báp pás (for *apne báp ke
pás*), to his father; *apne
ghar*, (for *apne ghar ko*), to
his own, or their own house;
apne sámhne, before himself;
apne sir par, over his head;
apne taín ko, herself; *apní*,
fem. of *apná*, see p. 34; *apní*
apní, each his own.

اترنا *utarná*, v.n. to descend, to alight, to disembark, to come down.

اتفاقا *ittifáqan*, adv. by chance, accidentally.

اتنا *itná* (*e, i*), adj. this much, so much; *itne*, these many, inflected masc. of *itná*.

اٹھانا *uṭháná*, v.a. to raise up, to lift, to remove.

اٹھ جانا *uṭh jáná*, v.n. to be taken away, be removed.

اٹھنا *uṭhná*, v.n. to arise, get up, leave, quit.

اثر *aṣar*, s.m. an effect, a result.

آج *dj*, adv. to-day; *dj tak*, till to-day, till now.

اجالا *ujálá*, adj. bright, shining.

اجنبی *ajnabí*, adj. foreign, strange.

اچانا *ucháná*, v.a. to raise.

اچھا *achchhú* (*e, i*), adj. good, excellent; *achchhá sá*, adj. very excellent; *achchhí se achchhí*, the best; *achchhí ṭarāḥ* (for *achchhí ṭarāḥ men*), in a good manner, well.

احمد *Aḥmad*, n. prop; *Aḥmad Sháh*, n. prop.

احمق *aḥmaq*, adj. very or most foolish; a fool, a blockhead.

احوال *aḥwál*, s.m. (Arabic plur. of *ḥál*) circumstances, account.

اختیار *ikhṭiyár*, s.m. choice, authority, power; *ikhṭiyár dená*, v.a. to give authority; *ikhṭiyár karná*, v.a. to choose, to adopt.

آخر *ákhír*, adv. at last, finally

آخرش *ákhirash*, adv. at last, finally.

اخلاق *akhḷáq* (Arabic plur. of *khulq*), s.m. politeness, good manners.

آخون *ákhun*, s.m. a teacher.

آداب *ádáb*, s.m. (plur. of *adab*) respects, salutations; *ádáb bajá láná*, v.n. to pay one's respects; *ádáb o kornish*, respects and salutations.

آدمی *ádmí*, s.m. a descendant of Adam, a man.

ادھر *idhar*, adv. hither.

ادھم *adham*, adj. contemptible, mean, inferior.

ادھموا *adh-mí-á* (compounded of *adh*, half, and *mí-á*, dead), adj. half dead.

ارادہ *irāda* (e), s.m. desire, intention.

آرام *drām*, s.m. ease, comfort.

اردو *urdu*, s.m. a camp (also applied to the Hindústání language, as spoken by the Mahommedans of India); *urdu e mu'allā*, the royal camp.

آرزو *ārsū*, s.f. wish, desire.

اُڑانا *urānā*, v.a. to cause to fly, to squander, dissipate.

اُڑنا *urnā*, v.n. to fly.

ازبِسْكَه *azbaski*, conj. since, for as much as.

اس *is*, this, oblique sing. of *yih*, pron.; *is tarāh* (for *is tarāh men*), in this manner; *is qābīl* (for *is ke qābīl*), worthy of this; *is lā-iq* (for *is ke lā-iq*), worthy of this; *is liye* (for *is ke liye*), for this reason; *is liye ki*, conj. because that.

اس *us*, that, oblique sing. of *wuh*, pron.; *us dīn* (for *us dīn ko*, on that day; *us kane* (for *us ke kane*), to him; *us ke pās*, near him; *us ke ghar*

(for *us ke ghar par*), at his house; *us ki jagah* (for *us ki jagah men*), in his stead.

استاد *istād*, part. (for Persian *istāda*), standing, raised up; *istād karnd*, v.a. to set up, erect.

آستانہ *astāna*, s.m. threshold; *astāna i dāulat*, s.m. threshold of fortune.

آسرا *āsra*, s.m. hope, trust, reliance.

آسمان *asmān*, s.m. heaven.

اسی *isi*, this very, oblique sing. of *yih*, pron.; *isi waqt* (for *isi waqt men*), at this very time.

اسی *usi*, that very or that same, oblique sing. of *wuh*, pron.; *usi waqt* (for *usi waqt men*), at that very time.

آشنا *āshnā*, s.m. an acquaintance or friend.

اضطرابی *iztirābī*, s.f. hurry, impatience.

افلاس *iflās*, s.m. poverty, indigence.

اقران *aqrān*, s.m. associates, Arabic plur. of *qarīn*; *aqrān*

o *amşál se*, from contemporaries and equals.

اقسام *agsám*, s.f. sorts, kinds, Arabic plur. of *qism*, s.f.

أكبر *Akbar*, n. prop.

اكتها *ikatthá*, adj. (from *ek*, one, and *sthán*, place) collected together, assembled in one place; *ikatthe hone se*, from being collected together, abl. of *ikatthá honá*, v.n. used as a masc. noun.

اگر *agar*, conj. if.

اگرچه *agarchi*, conj. although.

آگے *áge*, adv. in front, before, forwards, onward, henceforward, hereafter; adv. prep. (governs gen. with *ke*, also the abl.), before, in front of.

الفت *ulfat*, s.f. affection, attachment; *ulfat karnd*, v.a. to manifest affection.

الگ *alag*, adj. apart, aside.

اما *ammá*, s.f. a mother.

امتحان *imtiḥán*, s.m. examination; *imtiḥán lend*, v.a. to examine, to test.

امثال *amşál*, equals, Arabic plur. of *mişl*, adj.

آمد *amad*, s.f. coming; *amad o raft*, intercourse (*lit.* coming and going).

امر *amr*, s.m. an affair, a thing.

امید *ummed*, s.f. hope, expectation; *ummed-wár*, adj. hopeful.

امیر *amir*, s.m. a commander, a grandee, an emir; *Amir Taimúr*, n. prop. otherwise called Tamerlane.

آمیزش *amezish*, s.f. mixture, intermingling.

آمین *ámín*, adv. Amen, so be it.

ان *in*, these, oblique plur. of *yih*, pron.

ان *un*, those, them, oblique plur. of *wuh*, pron.; *un men se*, from among them.

آنا *ánd*, v.n. to come; *áte hi*, immediately on the coming, adv. part. of *ánd*; *ánkar*, having come, conj. part. of *ánd*.

انبوه *amboh*, s.m. a crowd or mob.

اندَر *andar*, adv. prep. (governs gen. with *ke*) in, within.

اندھا *andhá* (*e*, *i*), adj. blind; *andhe se*, to a blind (man), abl. sing. (the abl. has the meaning "to" after *kahnd*).

اندھیارا *andhyará*, (*e*, *i*) adj. dark.

اندھیرا *andherá* (*e*), s.m. darkness.

انسان *insán*, s.m. a man, a human being.

انصاف *insáf*, s.m. equity.

آنکھ *ánkhe*, s.f. the eye; *ánkhen churánd*, v.a. to avoid seeing any one, to cut any one.

انگوٹھی *angúthi*, s.f. a ring worn on the finger.

انواع *anwad'*, sorts, Arabic plur. of *nau'*, s.m.; *anwad' o aqsám*, different sorts and kinds.

آواز *dwáz*, s.f. a voice, sound.

اوپر *úpar*, adv. prep. (governs gen. with *ke*) above, over, on; *úpar se*, from above.

اوسان *ausán*, s.m. courage, presence of mind.

اول *auwal*, adj. first.

اونٹ *unt*, s.m. a camel.

اونچا *unchá* (*e*, *i*), adj. high, lofty.

آهستی *dhiste*, adv. slowly.

اھل *ahl*, adj. possessed of; *ahl-i 'ulúm*, possessors of the sciences.

اھیر *ahir*, s.m. a cowherd.

ای *ai*, O, sign of voc. case: *ai 'aziz*, O respected (person) or O friend; *ai bachcho*, O children; *ai báp*, O father; *ai bete*, O son; *ai Khudá-wand*, O Lord; *ai pádasháh*, O king; *ai pádasháh-i 'adil*, O just king; *ai pír*, O spiritual guide or saint; *ai shakhs*, O person; *ai xáhid*, O ascetic.

ایتا *etá* (*e*, *i*), adj. so much, this much; *ete men*, in this much (time), loc. sing.

ایسا *aisá* (*e*, *i*), adj. like this, so, such (see p. 71.)

ایک *ek*, adj. one; frequently used as the English indefinite article 'a' or 'an'; *ek to*, on the one hand indeed; *ek-sún*, adj. alike (that is to

say, belonging to the same family); *ek ek*, each, one, adj. (see r. 390.)

ب

ب or *be* or *bi*, prefixed prep. to, according to, by.

با *bā*, prep. with, by.

بابا *bābā*, s.m. a child, a father, also Sir, my son (a mode of address used by *faqírs*); *bābā log*, children.

باپ *bāp*, s.m. a father; *bāp mū-e bachche*, orphan children (*lit.* father-dead children).

بات *bāt*, s.f. a word, a speech, a matter (4th decl.); *bāt par*, on a matter, loc. sing.; *bāton se*, with words, abl. plur.

باد *bād*, s.f. a wind; *bād-i mukhálif*, s.f. a contrary wind.

بادشاه *bādsháh*, s.m. a king, an emperor.

بادشاهت *bādsháhat*, s.f. sovereignty; *bādsháhat men*, in royalty, loc. sing.

بادل *bādál*, s.m. a cloud.

بار *bār*, s.f. time.

باري *bāre*, adv. once, at length, at last.

باري *bārī*, s.f. turn, time, etc.; *bārī bārī*, each in turn.

بازار *bāzár*, s.m. a market.

باسن *bāsan*, s.m. a waterpot or basin, or simply a vessel.

باعث *bā'is*, adv. prep. (governs gen. with *ke*) on account, by reason, through.

باقی *bāqī*, adj. remaining; *bāqī rahná*, v.n. to remain, to be left.

بالا *bálá*, prep. above, aloft; adj. high.

بالا *bálá*, s.m. a child, a boy.

بالاخانه *bálákhána* (e), s.m. (from *bálá*, high, and *khána*, place) an upper room, a balcony.

بالعكس *bi-l-'aks*, on the contrary (an Arabic expression).

بالكل *bi-l-kull*, adv. wholly, entirely.

بالو *bálú*, s.f. sand.

بان *bán*, an affix denoting possession.

بانگنا *bānṇá*, v.a. to divide, to

share; *bānt-diyd*, divided,
perf. indef. of *bānt dēnd*, v.a.
bāndhna, v.a. to fasten,
to devise, to settle, etc.

bāwarchi, s.m. a cook;
bāwarchi-khāna, s.m. the
kitchen.

bā-wafā, adj. faithful.

bā-wasf, adv. prep. (go-
vern gen. with *ke*) notwith-
standing.

bāhar, adv. prep. (governs
gen. with *ke*) out, outside,
without.

bāham, adv. together.

bīptā, s.f. misfortune.

but, s.m. an idol, an image.

bīḥānā, v.a. to cause to
sit down, to seat (see r. 206).

ba-jā lānā, v.n. to per-
form, to pay.

baehchā (e), s.m. a child, the
young of any animal.

bīchhānā, v.a. to spread.

bachhrā (e), s.m. a calf.

bakhshnā, v.a. to give
or grant.

bad, adj. bad, wicked; *badtar*,
worse, comparative of *bad*.

bad-chālī, s.f. bad con-
duct (corresponds to Scrip-
ture expression, riotous liv-
ing).

bad-zdt, adj. of bad
nature or disposition, low-
bred.

ba-dastūr, according to
custom, as usual; formed from
ba, prep. and *dastūr*, s.m.
custom.

badan, s.m. the body.

bar, prep. on, up, upon, at,
in.

barābar, adj. equal, on a
par (see r. 239); *barābar se*,
from over against, abl. sing.

bar-pā karnā v.a. (from
bar, on or upon, *pā*, foot,
and *karnā*, to make) to set
on foot, or cause.

bar-khilāf, adv. prep.
contrary to, in opposition to
(governs gen. with *ke*).

baras, s.m. a year; *baras*
se (for *barason* or *barson se*),
from years, abl. plur. of
baras.

bar, s.m. a Bengal fig-tree.

بارد *bard(e, i)*, adj. great, mighty, senior, elder; *barā bhā-i*, an elder brother; *barā beṭā*, an elder son; *barī fajr*, very early.

بارہتی *barhti*, s.f. increase.

بزرگ *buzurg*, s.m. a great man, an elder; *buzurgon ke*, of great men or elders, gen. plur. of *buzurg*, s.m.

بس *bas*, adj. enough.

بستر *bistar*, s.m. a couch, a bed.

بستی *basti*, s.f. a village, inhabited place.

بطور سابق *ba-ṭaur-i-sābiq*, according to the former manner.

بعد *ba'd*, adv. prep. after, subsequent to (governs gen. with *ke*); *ba'd us ke*, subsequent to that, after that.

بعضی *ba'ze*, adj. some, several; *ba'ze waqt* (for *ba'ze waqt men*), at some times, sometimes.

بعید *ba'id*, adj. remote, far.

بغل *bagal*, s.f. embrace (*lit.* armpit).

بغیر *bagair*, adv. prep. without (governs gen. with *ke*).

بکری *bakri*, s.f. a she-goat; *bakri kā bachchā*, s.m. a kid.

بکنا *biknā*, v.n. to be sold, to sell.

بگلا *baglā*, s.m. a crane, a heron.

بلا *balā*, s.f. misfortune, calamity (4th decl.).

بلانا *bulānā*, v.a. to call.

بلبلانا *bilbilānā*, v.n. to complain; used as a masc. noun, lamenting, complaining.

بلکہ *balke*, conj. moreover.

بلیغ *balig*, adj. eloquent, persuasive.

بمجرد *ba-mujarrad*, at the instant; *bamujarrad-i-ṭalab*, at the instant of the summons.

بنا *banā*, v.n. to be made.

بنانا *banānā*, v.a. to make; *band band*, having made (by many successive efforts).

بن پڑنا *ban-parnā*, v.n. to succeed.

بند *band*, adj. fastened; *band karnā*, v.a. to fasten.

بندش *bandish*, s.f. contrivance, invention; *bandish bāndhnā*,

v.a. to contrive, to invent, to make up (as a story, etc.)
 بنیان *baniyán* (e), s.m. a shop-keeper; *baniye ká*, of a shop-keeper (see r. 68).
 بوجھنا *bujhna*, v.a. to comprehend.
 بولنا *bolna*, v.n. to speak; used as a masc. noun, speaking.
 بونا *bond*, v.a. to sow.
 بہات *bhát*, s.m. a minstrel, a bard, one of the tribe called *bhāts*.
 بہار *bahár*, s.f. beauty.
 بہاکھا *bhákha*, s.f. language, dialect.
 بہاگنا *bhāgna*, v.n. to flee; *bhāg jāna* v.n. to run away.
 بہاو *bhá-o*, s.m. price, rate.
 بہائی *bhá-i*, s.m. a brother.
 بہت *bahut*, adj. many, much, very; *bahut bará*, very large; *bahut sá*, very much; *bahut se*, very many; *bahut únchá*, adj. very high.
 بہتر *biktar*, better; comparative of *bih*, good; *biktar se biktar*, the best (*lit.* better than better), see r. 101.

بہتیرا *bahutérá* (e, i), adj. many, very many.
 بہٹکنا *bhaṭakna*, v.n. to wander, to miss the right way.
 بہرا *bahrá*, adj. deaf.
 بہرنا *bharna*, v.a. to fill; *bharne-wáld*, noun of agency, one who fills; *bhará honá*, v.n. to be full.
 بہلا *bhalá* (e, i), adj. well, healthy; *bhalá ádmí*, s.m. a gentleman, a man of respectability; *bhalá ohangá*, adj. in health, well, safe and sound.
 بہن *bahin*, s.f. a sister.
 بہوکھ *bhúkh*, s.f. hunger; *bhúkhon martá hún* for *bhúkhon se martá hún*, I am dying of hunger.
 بہوکھا *bhúkhá* (e, i), adj. hungry.
 بہولا *bhold*, adj. simple, artless.
 بہولنا *bhúlná*, v.a. to forget.
 بہونکاھا *bhonkáha*, s.m. a barker.
 بہی *bhi*, conj. also, too, even, still.
 بہیت *bhit*, s.f. a wall.
 بہیجنا *bhejna*, v.a. to send.
 بہید *bhed*, s.m. a secret.

بھیر *bher*, s.f. a sheep, an ewe.

بھینس *bhains*, s.f. a female buffalo.

بی *be*, prefixed prep. without;

be-chára, adj. helpless, poor;

be-dalíl, without a proof;

be-mahall, adv. improperly,

comp. of *be*, without, and

mahall, a place or time; *be-*

wafá, adj. faithless, comp. of

be, without, and *wafá*, fidelity;

be-wuqúf, adj. stupid, foolish.

بیان *bayán*, s.m. account, ex-

planation; *bayán karná*, v.a.

to relate, to give an account.

بیبي *bibi*, s.f. a lady.

بیٲنا *bitná*, v.n. to happen, to

pass, to occur.

بیٲا *beṭá* (s), s.m. a son; *beṭon*

khátir for *beṭon kí khátir*,

for the sake of the sons.

بیٲھنا *baiṭhná*, v.n. to sit.

بیچ *bich*, s.m. middle, midst;

adv. prep. in, into the mid-

dle, etc. (governs gen. with

ke, see r. 239).

بیچنبوالا *bechnewálá* (s, i), s.m.

and s.f. a seller, noun of

agency of *bechná*, v.a.

بیربل *Birbal*, n. prop.

بیگ *beg*, s.m. a Mogul title

corresponding to lord, master.

بیمار *bimár*, adj. ill, sick; *bimár*

honá, v.n. to become ill, to

sicken.

بیماری *bimárit*, s.f. sickness,

illness, disease.

ب

پا *pá*, s.m. the foot.

پات *pát*, s.m. a leaf; *páton ke*

ta'in, the leaves, acc. plur. of

pát.

پاٲ *pát*, s.m. a millstone.

پادشاہ *pádsháh*, s.m. a king,

an emperor.

پاس *pás*, adverbial prep. near, at

the side, beside, to (governs

gen. with *ke*).

پالکی *pálkí*, s.f. a palankeen,

a litter.

پالنا *pálná*, v.a. to rear, to

nourish; *pálné men*, in the

rearing, loc. sing. of *pálná*,

used as a masc. noun.

پانا *páná*, v.a. to acquire, to

find, to receive.

پانچ *pānch*, adj. five.

پانو *pānw*, s.m. foot; *pānw men*,
loc. sing. on the feet.

پانی *pāni*, s.m. water; *pāni andar* (for *pāni ke andar*),
within the water; *pāni bharnewālī*, s.f. the filler of
water.

پتھر *patthar*, s.m. a stone.

پٹھان *Paṭhān*, n. prop.; *Pa-
ṭhānon ke*, of the Paṭhāns.

پچھلا *pichhlā* (e, i), adj. last,
latter; *pichhle pahar* (for
pichhle pahar men), in the
last watch.

پدر *pidar*, s.m. father.

پر *par*, conj. but, yet, etc.; *par*,
on, upon, sign of loc. case.

پر جا *prajā*, s.m. a subject.

پرورش *parwarish*, s.f. support,
sustenance, maintenance;
parwarish pānd, v.a. to re-
ceive maintenance or sup-
port; *parwarish karnā*, v.a.
to nourish.

پرهیزگار *parhezgār*, s.m. one who
is temperate or abstemious.

پری *parī*, s.f. a fairy.

پڑنا *parnā*, v.n. to fall, to hap-

pen; *parā hai*, has fallen,
or has entered, 3rd sing.
masc. perf. indef. of *parnā*.

پس *pas*, adv. therefore, after,
behind.

پسماندہ *pas-mānda*, adj. those
staying behind; *pasmandon
ko*, the remaining (persons),
acc. plur. of *pas-mānda*.

پکانا *pakānā*, v.a. to cook.

پکڑنا *pakarnā*, v.a. to catch.

پلنا *palnā*, v.n. to be fatted;
pale hū-e, fatted, inflected
masc. of past part. used ad-
jectively of *palnā*.

پناہ *panāh*, s.f. asylum, refuge,
protection.

پوجا *pūjā* s.f. worship, adora-
tion; *pūjā karnā*, v.a. to
worship, to adore.

پوچھنا *pūchhnd*, v.a. to ask;
pūchhne lagnā, v.n. to begin
to ask (see r. 227).

پوشاک *poshak*, s.f. raiment,
robe.

پہ *pa*, postpos. on.

پہار *pahār*, s.m. a mountain,
1st decl.

پھر *phir*, adv. again, then.

پہر *pahar*, s.m. a watch, or a space of time amounting to three hours.

پہرنا *phirná*, v.n. to wander, to turn, to return; *phir-jána*, v.n. to go back.

پہل *phal*, s.m. fruit.

پہلی *pahle*, adv. in the first place, at first.

پہنانا *pahinána*, v.a. to cause to put on.

پہنچنا *pahunchná*, v.n. to arrive, to reach, to accrue.

پہندا *phandá* (e), s.m. a snare.

پہنسننا *phansná*, v.n. to stick; *phans jáná*, v.n. to stick.

پہول *phúl*, s.m. a flower.

پیار *piyár*, s.m. affection, love.

پیارا *piyará* (e, i), adj. beloved.

پیاسا *pyásá* (e, i), adj. thirsty.

پیت *pet*, s.m. belly, stomach.

پیٹنا *pitná*, v.a. to beat.

پیچھے *pichhe*, adv. prep. in the rear, behind, after (governs gen. with *ke*); *pichhe lagná*, v.n. to follow (gov. gen. in *ke*).

پیدا *paidá*, adj. produced;

paidá karná, v.a. to gain.

پیدڑی *pidrú*, s.f. a tomtit.

پیر *pir*, s.m. a saint, a spiritual guide; *pir-murshid*, your Majesty, or Sir, a respectful form of address.

پیڑھی *pirhi*, s.f. a generation; *pirhi ba pirhi*, for successive generations.

پیسا *paísá* (e), s.m. a copper coin corresponding nearly to one halfpenny; money, cash.

پیسنا *pisná*, v.a. to grind.

پیغمبر *paigambar*, s.m. a prophet.

پینا *piná*, v.a. to drink.

ت

تابع *tábi*, adj. obedient, subject.

تازہ *táza*, adj. fresh.

تالا *talá* (e), s.m. a lock.

تامبا *tambá* (e), s.m. copper.

تاننا *tánná*, v.a. to pull, stretch.

تب *tab*, adv. then.

تباہی *tabáhi*, s.f. ruin, wreck.

تب *tap*, s.f. fever.

تجویز *tajwiz*, s.f. inquiring into, considering; *tajwiz honá*, v.n. to be contrived or sought out.

تجہ *tujhe*, thee, to thee, for

thee, dat. and acc. sing. of
tú, personal pron.

تحصيل *tahṣīl*, s.f. acquisition,
learning; *tahṣīl karnd*, v.a.
to acquire, to learn.

تخت *takht*, s.m. a throne;
takht i šā-ūs, the throne of
the peacock, or the peacock
throne.

تد *tad*, adv. then.

ترازو *tarāzú*, s.f. a scale, balance,
a pair of scales; *tarāzú ho-
jēnd*, v.n. to pierce right
through.

ترت *turt*, adv. instantly,
quickly, straightway.

تس *tis*, that same, oblique
sing. of *so*, correlative pron.;
tis par, in addition to that,
besides, after that, then,
loc. sing. of *so* or *taun*, pron.

تسليمات *taslimāt*, s.f. saluta-
tions, obeisances, Arabic
plur. of *taslim*; *taslimāt
ba-jā lānd*, v.n. to make
obeisances, to pay one's
respects.

تعالی *ta'ālī*, adj. most high.

تعمیر *ta'mir*, s.f. building, etc.;

ta'mir karwānd, v.a. to cause
to be built.

تک *tak*, up to, till, for, sign of
loc. case.

تلاش *talāsh*, s.f. search.

تک *talak*, postpos. up to, as
far as, until.

تلوار *talwār*, s.f. a sword.

تلی *tale*, adv. prep. under, be-
low (governs gen. with *ke*).

تم *tum*, you, nom. plur. of *tú*,
2nd pers. pron.; *tum par se*,
from off you; *tum se*, with
or from you.

تمام *tamām*, adj. all, entire,
the whole.

تمهارة *tumhārā* (*e*, *i*), yours, of
you, gen. plur. of *tú*, 2nd
pers. pron.

تن *tan*, s.m. the body.

تنکا *tinkā* (*e*), s.m. a straw.

تنها *tanhā*, adj. alone, solitary.

تو *to*, adv. indeed, in fact, then.

تو *tú*, thou, 2nd pers. pron.

تور *torā* (*e*), s.m. a bag of
1000 rupees, a talent; *torē*,
talents, nom. plur.

تورنا *tornā*, v.a. to break, to
demolish; *torne ko*, for the

demolishing, dat. sing. of
torná, used as a masc. noun.

تبا *thá*, was, 1st, 2nd, and 3rd
sing. masc. past auxiliary
tense (see r. 130).

تھوڑا *thorá* (e, i), adj. a little,
small, scanty, some; *thore*,
a few; *thore din ba'd* (for
thore dinon ke ba'd), after a
few days; *thore men*, in a
little; *thorí*, a little, short;
thorí dúr (for *thorí dúr tak*),
to a short distance.

تیار *taiyár* (properly *ṭaiyár*,
q.v.), adj. ready.

تیر *tir*, s.m. an arrow; *tir lagánda*,
v.a. to plant an arrow.

تیرا *terá* (e, i), thine, thy, of
thee, gen. sing. of *tú*, 2nd
pers. pron.; *tere ḥuẓúr* (for
tere ḥuẓúr men), in thy pre-
sence.

تیرانداز *tir-andáz*, s.m. an archer.

تیسرا *tisrá* (e, i), adj. third.

تین *tin*, adj. three.

تین *ta-in* (preceded by *ke*) is
equivalent to *ko*, to.

ت

تھولنا *ṭholná*, v.a. to feel for,

search for by feeling, to
touch, to finger.

تک *ṭuk*, adj. a little.

تکر s.f. *ṭakkar*, collision, equa-
lity; *ṭakkar khána*, v.a. to
bear comparison.

توپي *ṭopí*, s.f. a hat

تھیرانا *ṭhahránda*, v.a. to settle,
to fix.

تھیرنا *ṭhaharna*, v.n. to be fixed
on.

تھیرھا *ṭerhá* (e, i), adj. crooked,
bent; *ṭerhá karná*, v.a. to
bend.

ث

ثانی *ṣánti*, adj. second.

ج

جا *já*, s.f. a place; *já-ba-já*,
adv. everywhere.

جادو *jádú*, s.m. enchantment,
conjuring.

جادوگر *jádúgar*, s.m. a conjuror,
a magician.

جاری *járit*, adj. flowing.

جامع مسجد *jámi' masjid*, s.m.
a cathedral mosque.

جان *ján*, s.f. life, soul, spirit,

self; *ján-bakhshi*, s.f. giving of life, pardon of a capital crime; *ján-bakhshi karná*, v.a. to pardon (gov. gen. with *kí*).

جان پہچان *ján-pahchán* s.m. (lit. knowing the soul) an acquaintance.

جانا *jánd*, v.n. to go; *já pahunchná*, to go and arrive; *játá rahná*, v.n. to be lost, to depart; *jáne* oblique form of *jánd*, used substantively, going; *jáne dená*, v.a. to allow to go.

جاننا *jánná*, v.a. to know, to esteem, to suppose, to think.

جانور *jánwar*, s.m. an animal.

جب *jab*, adv. when, as soon as; *jab tak kí*, until.

جبراً *jabran*, adv. forcibly, by compulsion.

جتانا *jatánd*, v.a. to make known.

جتنا *jitná* (e, í), adj. as many.

جدا *judd* (e, í), adj. separate, apart, distinct; *jude-jude*, separate, one by one; *judí judí*, distinct.

جترانا *jarwánd*, v.a. to cause to be set.

جزيرة *jasira*, s.m. an island, a peninsula.

جس *jis*, which, what, oblique sing. of *jó*, relative pron. *jis pás* (for *jis ke pás*), to whom; *jis waqt* (for *jis waqt men*), in which time, when.

جشن *jashn*, s.m. a feast, a royal festival, a banquet.

جگانا *jagánd*, v.a. to awaken, to rouse from sleep.

جگہ *jagah*, s.f. place, stead.

جلانا *jalánd*, v.a. to inflame, to light.

جلد *jald*, adv. quickly.

جلدی *jaldí*, adv. quickly.

جلنا *jalná*, v.n. to burn, to be enraged.

جمع *jam'a*, s.f. collection, accumulation, adj. collected, assembled; *jam'a karná*, v.a. to assemble, to gather, to gather together; *jam'a hú-í* (for *jam'a hú-ín*), assembled, 3rd sing. fem. perf. indef. of *jam'a honá*, v.n.

جن *jin*, whom, oblique plur.
of *jo*, rel. pron.

جنم *janam*, s.m. life, birth.

جو *jo*, relative pron. who, which,
that, whatever; *jo*, adv. when;
jo, conj. if; *jo jo*, pron. what-
ever; *jo kuchh*, pron. what-
ever; *jo kahnd hai*, what
you have to say.

جوا *jú-d* (e), s.m. gambling,
dice; *jú-d kholnd*, v.a. to
gamble.

جواب *jawáb*, s.m. an answer;
jawáb dend, v.a. to give an
answer, to reply.

جواړي *jú-dri*, s.m. a gambler.

جوان *jawán*, adj. young; s.m.
a youth.

جوانمردي *jawánmardi*, s.f.
manliness, magnanimity.

جواهر *jawáhir* (plur. of *jauhar*),
s.m. jewels, gems.

جوتي *júti*, s.f. a shoe,

جون *jon*, adv. as, when.

جونہیں *jonhin*, adv. imme-
diately, as soon as.

جہازنا *jhárnd*, v.a. to brush.

جہاز *jaház*, s.m. 'a ship.

جہان *jahán*, s.m. the world;

jahán-pandáh, your majesty
(lit. refuge of the world);

jahán-dída, adj. experienced,
one who has seen the world;
jahán-dída o faših, experi-
enced and eloquent.

جھکانا *jhukánd*, v.a. to bend
down, to bow.

جھوٹ *jhúth*, s.m. a falsehood,
a lie; *jhúth bolnd*, v.n. to
utter falsehoods, to lie.

جھوکانا *jhukána*, a poetical form
of *jhukánd*.

جھوکھالا *jhúkhála*, adj. snappish,
peevish, morose.

جي *ji*, s.m. mind, life, soul.

جیسا *jaisá*, adj. such as, as
like as (see r. 234).

جینا *jind*, v.n. to live, be
alive.

چ

چا *chá*, s.f. tea.

چابنا *chábnd*, v.a. to chew.

چادر *chádar*, s.f. a sheet.

چار *chár*, adj. four; *cháron*,
oblique form of *chár*.

چاکر *chákar*, s.m. an attendant.

چال *chál*, s.f. manner of life,
conduct, behaviour.

چاهنا *chálná*, v.a. and n. to wish, to desire; *cháhiye*, it is necessary, respectful of *chálná* (see r. 223).

چبانا *chabána*, v.a. to chew.

چپ *chup*, adj. silent.

چرانا *churána*, v.a. to steal; *churáne lagná*, to begin to steal (see r. 227).

چرچگنا *char chugná*, v.n. to pick and graze.

چرنا *charná*, v.n. to graze.

چرواها *charwáhá* (e), s.m. a shepherd, a grazer.

چرھنا *charhna*, v.n. to climb, to mount; *charhne lagná*, to begin to climb (see p. 227).

چڑیا *chiriyá*, s.f. a bird.

چکلا *chaklá*, adj. wide, thick; *chaklá sá*, very wide or thick.

چکنا *chukná*, v.n. to be finished, to be completed.

چکی *chakki*, s.f. a handmill; *chakki ká páf*, s.m. a millstone.

چلنا *chalná*, v.n. to go, to move, etc.; *chalá dná*, v.n. to come away, come along; *chalá jáná*, v.n. to go away,

go on, continue; *chalo*, go ye, come along, 2nd plur. imper. of *chálná*; *chalo* is used when you are going with the person, *já-o* when he is leaving you and going without you.

چنانچه *chunánchi*, adv. so that.

چندر *chandar*, s.m. the moon.

چنگا *changá* (e, i), adj. sound, cured.

چوب *chob*, s.f. a pole, mace.

چوجگی *chau-jugi*, adj. of the four ages or Hindū yugas; translated by Dr. Forbes, 'of vast antiquity.'

چور *chor*, s.m. a thief.

چوري *chori*, s.f. stealing, theft; *chori karná*, v.a. to steal, to rob.

چومنا *chumná*, v.a. to kiss.

چونکنا *chaunkná*, v.n. to start up.

چباتي *chhátí*, s.f. the breast.

چھپانا *chhipána*, v.a. to hide.

چھپنا *chhipná*, v.n. to be hidden; *chhipne ko*, for hiding, dat. of *chhipná*, used as a masc. noun.

چھترانا *chhitránd*, v.a. to scatter, to strew.

چھری *chhuri*, s.f. a knife, 3rd decl.

چھوٹا *chhoṭá* (e, t), adj. little, small, less, younger.

چھوڑنا *chhorná*, v.a. to leave, forsake, desert, etc.; *chhor jánd*, v.n. to leave behind.

چھینا *chhiná*, v.a. to snatch; *chhin léná*, v.a. to snatch

چیز *chiz*, s.f. a thing. [away

ح

حادثہ *hádiga* (e), s.m. an incident, a misfortune.

حارث *Háris*, n. prop.

حاضر *házir*, adj. present; *házir hond*, v.n. to become present.

حاکم *hákim*, s.m. a governor, a ruler.

حجرہ *hujra* (e), s.m. a closet, a room.

حرام *harám*, adj. unlawful, forbidden; *harám-záda*, s.m. a rascal (lit. base born).

حُرمت *hurmat*, s.f. esteem, respect.

حساب *hisáb*, s.m. reckoning,

accounts; *hisáb léná*, v.a. to take an account, to reckon; *hisáb léná lagná*, to begin to take an account or to reckon.

حصہ *hiṣṣa* (e), s.m. portion, share.

حضرت *hazrat*, s.m.f. majesty, highness; this word depends for its gender on the connection, though originally feminine.

حضور *huzúr*, s.m. presence.

حق *haqq*, s.m. the Deity; *haqq ta'ála*, God the Most High; *haqq ta'ála ne*, by the Almighty, agent case.

حقارت *hiqárat*, s.f. scorn, disdain.

حقیقت *haqiqat*, s.f. account, story, correct statement.

حکم *hukm*, s.m. commandment, order.

حکیم *hakim*, s.m. a physician, a philosopher.

حلق *halq*, s.m. the throat, the windpipe.

حملہ *hamla* (e), s.m. attack.

حیران *hairán*, adj. astonished,

perplexed, dirturbed; *hairán*
honá, v.n. to be perplexed.
 حيلة *hila* (e), s.m. stratagem,
 trick, evasion.
 حيوان *haiwán*, s.m. an animal;
haiwánát, animals, Arabic
 plur. of *haiwán*.

خ

خاطر *khátir*, s.f. inclination,
 soul, mind, adv. prep. (go-
 verns gen. with *ki*) for the
 sake; *khátir khwáh*, adj.
 (used adverbially), agreeably
 to one's wishes, satisfactorily;
khátir khwáh jatánd, v.a. to
 make known satisfactorily.
 خاک *khák*, s.f. dust, earth.
 خاندان *khándán*, s.m. family,
 race; *khándán i lágání*, an
 unequalled family.
 خانه *khána* (e), s.m. a place, a
 house.
 خاوند *kháwind*, s.m. lord,
 master.
 خبر *khábar*, s.f. information,
 news, an account; *khábar*
dend, v.a. to inform, to
 acquaint.
 خبردار *khábar-dár*, adj. careful.

خدا *khudá*, s.m. God; *khudá*
aisá kare, may God do so.
 خداوند *khuddwand*, s.m. lord,
 master; *khuddwand* for *ai*
khudáwand, my lord.
 خدمت *khidmat*, s.f. service,
 presence; *khidmat karná*,
 v.a. to serve.
 خراب *kharáb*, adj. bad.
 خراب خسته *kharáb-khasta*,
 adj. ruined, worn out,
 wretched, miserable.
 خرابی *kharábí*, s.f. evil, mis-
 chief, ruin.
 خرج *kharch*, s.m. expenditure,
 spending; *kharch karná*, v.a.
 to spend; *kharch kar chukná*,
 v.n. to finish spending (see
 r. 214).
 خسته *khasta*, adj. wounded,
 sick.
 خشکه *khushka*, s.m. boiled rice.
 خط *khatt* s.m. a letter, epistle,
 writing; *khatt o kitábat*,
 s.m. correspondence.
 خطا *khata*, s.f. a fault, an error.
 خطاب *khitáb*, s.m. a title.
 خفا *khafá*, adj. angry; *khafá*
honá, v.n. to be angry.

خفگی *khafagi*, s.f. anger.

خلاف *khiláf*, s.m. opposition, contrariety.

خواب *khwáb*, s.m. f. a dream; *khwáb dekhnd* for *khwáb men dekhnd*, v.a. to see in a dream.

خواه *khwáh*, wishing, desiring, (used in compounds).

خوب *khúb*, adj. well, good, excellent, pleasant; *khúb* (used adverbially) very; *khúb sá*, adj. very well.

خوش *khush*, adj. glad, pleased, delighted; *khush hond*, v.n. to be glad, to be pleased.

خوشنودی *khushnudi*, s.f. pleasure, satisfaction.

خوشی *khushi*, s.f. gladness, mirth; *khushi karnd*, v.a. to be merry; *khushi karne lagnd*, v.n. to begin to be merry; *khushi manánd*, v.a. to be merry, to make merry.

خونی *khúnt*, s.m. a murderer.

خیال *khíyál*, s.m. thought, idea.

خیمه *khaima(e)*, s.m. a tent, a pavilion.

د
داتا *dátá*, s.m. giver.

داخل *dákhil*, entering, etc.; *dákhil hond*, v.n. to enter.

داد *dád*, s.f. complaint; *dád bedád*, s.f. crying out for justice; *dád khwáh*, s.m. plaintiff, suitor, petitioner for justice.

دار *dár*, s.m. a dwelling, habitation, abode.

دار الخلافت *dáru-l-khiláfat*, s.m. a metropolis, a capital, the seat of government.

دار العدالت *dáru-l-'adálát*, s.m. the court of justice.

دال *dál*, s.f. pulse (a kind of grain); *dál khushka* (for *dál aur khushka*), pulse and boiled rice.

دام *dám*, s.m. a net, a snare.

دانت *dánt*, s.m. a tooth; *dánt písnd*, v.a. (used as s.m.) gnashing or grinding of teeth.

دانست *dánist*, s.f. opinion.

دانه *dána*, s.m. food (*lit.* seed, corn).

داو *dá-o*, s.m. a stake, a wager.

درباری *darbári*, s.m. a courtier.

درخت *darakhť*, s.m. a tree

(1st decl.); *darakh̄t par se*,
from off the tree (seer. 348).
درکار *darkār*, adj. necessary,
needful.
درگاه *dargāh*, s.f. threshold,
door.
درماها *darmāhā*, s.m. monthly
wages, pay.
درواز *darwāza*, s.m. a door.
دریافت *daryāft*, s.f. finding
out, comprehension.
دس *das*, adj. ten.
دست *dast*, s.m. the hand; *dast-
i-mubārak*, august hand.
دستور *dastūr*, s.m. custom.
دشمن *dushman*, s.m. an enemy.
دشمنی *dushmani*, s.f. enmity,
hatred.
دعا *du'ā*, s.f. prayer (4th
decl.); *du'ā-en*, benedictions,
prayers, nom. plur.; *du'ā-en
denā*, v.a. to give benedictions.
دعوی *da'wā*, s.m. a claim or
pretension.
دق *diqq*, s.m. irritation; *diqq
honā* (for *diqq men honā*), v.n.
to be irritated.
دکم *dukh*, s.m. pain, affliction.
دیکھانا *dikhānā*, v.a. to show.

دیکھانا *dikhānā*, v.a. to show,
to exhibit.
دل *dil*, s.m. the heart, the
mind; *dil jam'a-t*, s.f. ease
of mind, content.
دلانا *dilānā*, v.a. to cause to give.
دلایل *dalā-il*, proofs, arguments,
Arabic plur. of *dalil*, s.f.
دلدل *dal-bādal* (compounded
of *dal*, an army, or heap, or
quantity, and *bādal*, a cloud),
s.m. a mass of clouds; *dal
bādal sā khaima*, s.m. a royal
pavilion.
دلی *Dillī*, n. prop. Delhi.
دلیل *dalil*, s.f. proof, argument.
دم *dam*, s.m. a moment; *dam
ba dam*, every moment, con-
stantly (*lit.* moment by mo-
ment).
دن *din*, s.m. a day (1st decl.)
دنیا *dunyā*, s.f. the world.
دو *do*, adj. two.
دوا *dawā*, s.f. medicine, a
remedy.
دور *dūr*, s.f. distance; *dūr*, adj.
far, remote, at a great dis-
tance, a great way off, far
off.

دوڑنا *daurná*, v.n. to run.

دوست *dost*, s.m. a friend; *dost* for *ai dost*, O friend! voc. sing. of *dost*; *dost se*, to a friend, abl. of *dost* (abl. generally so used with *kahná*, v.a.)

دوستی *dostí*, s.f. friendship.

دوسرا *dúsrá* (e, í), adj. second, other; *dúsré ko*, to another or a second, dat. sing; *dúsré ne*, by a second, agent sing.

دوشاخه *do-shákha*, s.m. a large bough, a forked branch.

دولت *daulat*, s.f. fortune, happiness, prosperity, wealth.

دولتمند *daulat-mand*, adj. wealthy, rich; *daulat-mand se*, from a wealthy (man), abl. sing.

دونا *dúnd* (e, í), adj. twofold.

دونوں *donon*, adj. both, two; *donon waqt*, for *donon waqt par*, at both times, morning and evening.

دینا دھر *dhar dend*, v.a. to put down.

دھڑ *dhar*, s.m. the body.

دهشت *dahshat*, s.f. fear.

دھمکانا *dhamkánd*, v.a. to threaten, chide.

دھنا *dahná* (e, í), adj. right; *dahne*, for *dahne ko*, to the right.

دھول *dhaul*, s.f. a thump; *dhaul márná*, v.a. to thump.

دیا *diyd*, s.m. a lamp.

دیا *diyd*; see دینا *dend*, p. 56.

دیانت *diyánat*, s.f. conscience, honesty, justice, virtue.

دیاندیدار *diyánat-dár*, adj. honest, faithful.

دید *did*, s.m. and s.f. sight, seeing; *did karná*, v.a. to inspect, to behold, to view.

دیس *des*, s.m. country; *des men*, into a country, loc. sing. of *des*.

دیکھنا *dekhnd*, v.a. to see, to look, to behold; *dekh*, lo! behold! 2nd sing. imper. of *dekhnd*; *dekhne lagná*, v.n. to begin to look (see r. 227).

دیگ *deg*, s.f. a caldron.

دینا *dend*, v.a. to give, to allow; *diyd*, given, past part. of *dend*; *diyd janá*, v.n. to be

given; *diyd karnd*, v.a. to give constantly (see r. 219).

د

دال *dald*, s.m. a large branch.

دالنا *daldn*, v.a. to throw; *daldend*, v.a. to cast, to throw down.

دارنا *darnd*, v.n. to fear, to be afraid.

دوبنا *dubnd*, v.n. to drown; *dubte ko*, to the drowning, dat. sing. of *dubtd*, pres. part. of *dubnd*.

دھونڈھنا *dhundhnd*, v.a. to seek, to search.

دیتھ بندي *dithbandi*, s.f. enchanting the sight.

ذ

ذات *zdt*, s.f. nature, the body, person, caste, race.

ذبح *zabh*, s.f. slaughter, sacrifice; *zabh karnd*, v.a. to kill, to sacrifice, to slaughter.

ذره *zarra*, s.m. a little.

ر

راجا *rajá*, s.m. a king, a ruler.

راستا *rástá* (e), s.m. a road (2nd decl.)

راکس *rakas*, s.m. a demon.

راہ *ráh*, s.f. a road, a way.

راہی *ráhi*, s.m. a traveller; *ráhi se*, to a traveller, abl. of *ráhi* (abl. frequently so used with *rahnd*, v.a.)

رحلت *rihlat*, s.f. departure; *rihlat karnd*, v.a. to depart, or die.

رحم *rahm*, s.m. compassion.

رکھ *rukḥ*, s.m. face; *rukḥ karnd*, v.a. to turn to, hence, to go in a particular direction.

رخصت *rukḥsat*, s.f. leave, permission, congé, dismissal; *rukḥsat hond*, v.n. to have leave to depart, to take leave.

رسته *rasta* (e), s.m. way, road; *raste men*, in the way, or on the road, loc. sing. of *rasta*.

رسي *rassí*, s.f. a string, a cord. رشته *rishta*, s.m. connexion, kindred; *rishta-i 'Alí*, s.m. connexion or kindred of 'Alí.

رضامندی *razámándi*, s.f. satisfaction.

رفت *raft*, s.f. in compos. going.

رفع *raf'a*, s.m. finishing; *raf'a hond*, v.n. to be removed.

رکھنا *rakhnd*, v.a. to keep, to have, to hold, to place; *rakhni*, the having, fem. of *rakhnd*, used as a noun.

رکھوال *rakhwál*, s.m. a keeper, a guard.

رکھوالی *rakhwólí*, s.f. guarding, protecting.

رنگ *rang*, s.m. colour; *rang ba rang*, various colours.

روانہ *rawdána*, adj. proceeding; *rawdána hond*, v.n. to go, to proceed.

ریا *rupayá* (e) } s.m. a rupee,
روپیا *rúpayá* (e) } *rupaiyá*, ru-
روپیہ *rúpiya* (e) } pees, nom.
plur. of *rúpiya*, s.m.

روٹی *roṭí*, s.f. bread.

روز *roz*, s.m. a day.

روزگار *rosgár*, s.m. service, employment, livelihood.

روشن *roshan*, adj. light, bright.

روشنی *roshni*, s.f. light, brightness, splendour.

روکتہ *rokar*, s.f. cash, treasure.

رونا *roná*, v.n. to weep, used

as a masculine noun weeping; *rote*, weeping, inflected masc. pres. part. of *roná*; *rote rote*, continually crying; *rono lagnd*, v.n. to begin to cry (see r. 227).

رہنا *rahnd*, v.n. to stay, to remain, to continue, to live; *rahne dend*, v.a. to allow to remain (see r. 228); *rahne lagnd*, v.n. to begin to live (see r. 227); *rahnawáld*, a dweller, an inhabitant, noun of agency from *rahnd*.

راہنمائی *rah-numá-i*, s.f. guidance, direction.

رئیس *ra-ís*, s.m. a prince, a chief.

ز

زادہ *záda* (e, í), (used in composition), born.

زاری *zárt*, s.f. supplication, entreaty, crying, crying for help; *zárt karná*, v.a. to supplicate, to entreat.

زاهد *záhid*, s.m. an ascetic, a monk, a recluse, a zealot.

زبان *zabán* or *zubán*, s.f. the tongue, language, dialect.

زبردست *zabardast*, adj. powerful, oppressive.

زبونی *zabúni*, s.f. ill, badness, misfortune.

زعم *za'm*, s.m. opinion.

زمانه *samána* (e), s.m. time, an age, the world.

زمین *zamin*, s.f. ground, soil, the earth; *zamin-dár*, s.m. a landholder, a farmer.

زندگانی *zindagáni*, s.f. life.

زور *zor*, s.m. strength, power.

زیاد *Ziyád*, n. prop. Ziyád.

زیاده *ziyáda*, adj. more.

زیردست *zirdast*, adj. powerless.

س

سا *sá* (e, i), adj. like, very.

سابق *sábíq*, adj. former, foregoing.

ساته *sáth*, adv. with, along with, together with (governs gen. with *ke*); *sáth* (for *apne sáth*), along with himself; *sáth us ke*, along with her; *sáth ho-loná*, v.n. to go along with, to accompany; *sáth-hi*, adv. simultaneously with, immediately upon.

سارا *sára* (e, i), adj. all, the whole; *sári*, fem. of *sára*.

ساربان *sár-bán*, s.m. a camel driver.

سامهني *sámhne*, adv. prep. before, in front, in the presence (governs gen. with *ke*).

سانپ *sámp*, s.m. a snake.

ساین *sá-in*, s.m. a faqír (*lit.* lord, master).

سب *sab*, adj. all; *sab kuchh*, all, everything; *sab hi*, all indeed.

سبب *sabab*, s.m. cause, reason; adverb. prep. by reason, because (governs gen. with *ke*).

سبز *sabza* (e), s.m. verdure, herbage.

سبقت *sabqat*, s.f. excellence, surpassing, excelling; *sabqat le jáná*, v.n. to bear away the palm.

سبھتا *subhita*, s.m. convenience, accommodation.

سپاهی *sipáhi*, s.m. a soldier.

سپرد *supurd*, s.f. charge, trust; *supurd karná*, v.a. to give in charge, to deliver.

ستانا *satānā*, v.a. to tease, to annoy, to vex, to persecute.

ستر *sattar*, adj. seventy.

سچ *sach*, s.m. truth; adj. true.

سچا *sachchā* (e, i), adj. true.

سخاوت *sakhāwat*, s.f. liberality.

سخت *sakht*, adj. harsh, austere, stern; *sakht-mizdj*, of a harsh disposition, or stern nature.

سدا *saddā*, adv. always.

سدهارنا *sidhārna*, v.n. to depart.

سر *sir* or *sar*, s.m. the head; *sir khulā* (e, i), adj. bare-headed.

سردار *sardār*, s.m. a chief.

سرزمین *sarzamin*, s.f. country, region.

سست *sust*, adj. tired, languid, (then) slothful, (but rarely) lazy.

سفر *saḡar*, s.m. a journey, travel, travelling; *saḡar karnā*, v.a. to travel, to take a journey; *saḡar karte waqt*, at the time of travelling.

سفید *sufaid* or *sufed* or *safed*, adj. white.

سکنا *saknā*, v.n. to be able.

سکھانا *sikhānā*, v.a. to teach.

سگ *sag*, s.m. a dog.

سلام *salām*, s.m. salutation, compliments; *salāmun 'alaika*, peace or safety to thee, an Arabic expression; *salāmun 'alaika karke*, having said peace or safety to him.

سلامت *salāmat*, s.f. safety; *salāmat chhorā* (for *salāmat men chhorā*), left in safety.

سلانا *sulānā*, v.a. to put to sleep.

سلطان *sultān*, s.m. a king, an emperor, a sultan.

سلطنت *saltanat*, s.f. sovereignty, dominion, empire.

سلف *salaf* or *suluf*, s.f. money advanced for merchandise.

سليمان *Sulaimān*, n. prop. Solomon.

سمبھالنا *sambhālānā*, v.a. to support, to hold up.

سمجھانا *samjhnā*, v.a. to explain.

سمجھنا *samajhnā*, v.a. to consider, to understand, to think.

سمیت *sanet*, adverb. prep. with (governs gen. with *ke*).

سنا *sunnā*, v.a. to hear; *sund*

jánd, v.n. to be heard (see r. 166).

سنانا *sundáná*, v.a. to tell, to inform.

سنگ تراش *sang-tardash*, s.m. a stone cutter (compounded of *sang*, stone, and *tardash*, one who cuts.)

سو *so*, pron. that same, adv. so, therefore.

سوا *siwá*, adverb. prep. besides (governs gen. with *ke*).

سوار *súar*, s.m. a hog; *súar charánd*, v.a. to feed swine; *súar charáne*, to feed swine (for *súar charáne ko*, dat. of *súar charánd*).

سوال *suwál*, s.m. a question, a query, an interrogation, a petition, begging; *suwál jawáb karná*, v.a. to ask questions and to give answers; *suwál karná*, v.a. to ask a question, to interrogate, to beg.

سواي *siwá-e*, adverbial prep. besides, except (governs gen. with *ke*).

سوچنا *sochná*, v.a. n. to think;

sochne lagná, v.n. to begin to think (see r. 227).

سود *súd*, s.m. usury, interest; *súd samet*, with usury.

سودا *sauddá*, s.m. trade, marketing in the common way; *sauddágar*, s.m. a merchant.

سوراخ *súrákh*, s.m. a hole.

سورج *súraj*, s.m. the sun.

سونا *soná*, v.n. to sleep; *soné ko*, for sleeping, dat. of *soná* used as a masc. noun.

سونپنا *sompná*, v.a. to deliver over, to entrust.

سہنا *sahná*, v.n. to endure.

سي *se*, sign of abl. case, from, with, at, between; *se*, than, (after a comparative adj.)

سیتی *seti*, pos.pos. from.

سیر *sair*, s.f. excursion, perambulation, travelling.

سیکھنا *sikhná*, v.a. to learn.

سین *sain*, s.f. a sign, a hint, a signal.

ش

شاباش *shábásh*, interj. well done, excellent.

شاداب *sháddāb*, adj. moist, verdant.

شادی *shádi*, s.f. festivity, rejoicing, pleasure.

شامل *shámil*, adj. included, communicating; *shámil hōná*, v.n. to enter, to be included.

شاه جهان *sháh-jahán*, n. prop. (*lit.* king of the world); *sháh-jahán-abdā*, n. prop.

شاید *sháyād*, adv. may be, perhaps.

شبهه *shubha*, s.m. doubt, suspicion.

شتابی *shitābī*, adv. quickly.

شخص *shakhs*, s.m. a person, an individual.

شراب *sharāb*, s.f. wine, or any kind of intoxicating liquor.

شرابی *sharābī*, s.m. a drunkard.

شرع *shar'a*, s.m. the law (*lit.* the precepts of Muhammad).

شفا *shifā*, s.f. recovery from illness, a cure; *shifā-e kāmīl*, a complete cure.

شفقت *shafaqat*, s.f. kindness.

شکار *shikār*, s.m. prey, hunting; *shikār karnā*, to catch (as prey), to hunt.

شکست *shikast*, s.f. defeat.

شکل *shakl*, s.f. form, shape.

شکوه *shikoh*, s.f. dignity, state, grandeur; *shikoh karnā*, v.a. to give oneself airs, to arrogate dignity.

شور *shor*, s.m. cry, noise, disturbance; *shor dālnā*, v.a. to make a noise.

شوق *shauq*, s.m. desire, zest, penchant, cheerfulness.

شهر *shahr*, s.m. a city; *shahr-punāh*, s.f. fortifications, intrenchments.

شهنشاه *shah-zāda* (e), s.m. a prince.

شیطان *shaitān*, s.m. Satan, the devil.

ص

صاحب *ṣāhib*, s.m. a gentleman, master, Sir (in addressing any one), you Sir, your honour; *ṣāhib salāmat*, paying respects; *ṣāhib i Qirān*, the lord of conjunction (of two planets).

صاف *ṣāf*, adj. clean; *ṣāf karnā*, v.a. to make clean.

صانع *šáni*, s.m. creator, maker.

صبح *šubḥ*, s.f. morning.

صبر *šabr*, s.f. patience, endurance; *šabr karná*, v.a. to have patience, to be patient.

صحرا *šahrá*, s.m. a desert.

صدقة *šadqa* (e), s.m. a sacrifice; *šadqe honá*, v.n. to become a sacrifice.

صراف *šarráf*, s.m. an exchanger, a money-changer.

صرف *širf*, adv. merely, only, solely.

صلاح *šaláh*, s.f. advice, counsel.

صورت *šurat*, s.f. a form, a figure (4th decl.).

ض

ضرور *žarúr*, adj. necessary, expedient.

ط

طالب *ṭalīb*, s.m. an enquirer, seeker, student.

طاؤس *ṭá-ús*, s.m. a peacock.

طبعیت *ṭab'iat*, s.f. temperament, disposition.

طرح *ṭarah*, s.f. manner, kind;

ṭarah ṭarah ke, of different kinds.

طرف *ṭaraf*, s.f. side, quarter, direction, adv. prepos. in the direction, towards (governs gen. with *ki*); *ṭaraf ke* (for *ṭarafon ke*), of sides or directions, gen. plur. of *ṭaraf*.

طعنہ *ṭa'na* (e), s.m. reproach, taunting; *ṭa'ne dená*, v.a. to taunt.

طلب *ṭalab*, s.f. summons, sending for.

طناب *ṭandáb*, s.f. a tent rope.

طور *ṭaur*, s.m. manner, mode.

طیار *ṭaiyár*, adj. ready, prepared, etc. (another form of تیار *ṭaiyár*.)

ظ

ظالم *žálim*, s.m. a tyrant, an oppressor.

ظاهر *žáhir*, adj. apparent, manifest; *žáhir karná*, v.a. to disclose, to reveal, to tell.

ظلم *žulm*, s.m. tyranny, oppression; *žulm karná*, v.a. to tyrannise, to oppress.

ع

حاجز 'ájjiz, adj. humble, weak.

عادل 'ádíl, adj. just; 'ádíl o munšif, just and equitable.

عاصي 'ásí, s.m. a sinner.

عالم 'álam, s.m. the world, the universe; 'álam-panáh, s.m. his majesty.

عالم 'álim, adj. learned (man).

عالمگیر ثانی 'Álamgír-i šání, 'Álamgír the second.

عبادت 'ibádat, s.f. divine worship.

عبادتگاہ 'ibádat-gáh, s.f. place of worship.

عجب 'ajáb, adj. wonderful, rare, strange.

عدالت 'adálat, s.f. justice; 'adálat karnd, v.a. to do justice.

عدل 'adl, s.m. justice; 'adl o inšáf, justice and equity.

عرض 'arż, s.f. a representation, a statement, an address; 'arż karnd, v.a. to represent, to state.

عزیز 'aziz, adj. dear, respected, honoured.

عقاب 'uqáb, s.m. an eagle.

عقل 'aql, s.f. the understanding, wisdom.

عقلی 'aqlí, adj. reasonable; 'aqlí o naqlí, reasonable and fictitious, applied to arguments adduced from reason, documents, or books, etc.

علم 'ilm, s.m. science, knowledge; 'ilm-i nujüm, s.m. the science of the stars, astrology.

علوم 'ulüm, s.m. sciences. Arabic plur. of 'ilm.

علي 'Alí, n. prop.; 'Alí Mar-dán Khán, n. prop.

عمل 'amal, s.m. government, sway, rule.

عوام 'awámm, s.m. common people, populace; 'awámmu-n-nás, the common people.

عورت 'aurat, s.f. a woman; 'aurat se, to the woman, abl. sing. (the abl. has this meaning after kahnd); 'aurat-i muhibb, a kind-hearted woman.

عهد 'ahd, s.m. obligation, covenant, time.

عهد *'uhda*, s.m. a commission,
an office, a situation.

عیادت *'iyádat*, s.f. visiting the
sick.

غ

غذا *gizd*, s.f. diet, food.

غربا *gurabá* or *gurbá*, Arabic
plur. of *garib*, adj. the poor,
the needy.

غرض *garaz*, s.f. object, purpose,
business; adv. in short, in a
word, in fine.

غریب *garib*, s.m. a poor per-
son.

غصه *gussa* (*e*), s.m. anger.

غلام *gulám*, s.m. a slave.

غم *gam*, s.m. grief, sorrow; *gam*
karná, v.a. to mourn, to
lament.

غوری *Gorí*, n. prop.

غیر *gair*, adj. foreign, other;
gair mullk, another country,
a foreign country.

ف

فارسی *Fársí*, adj. Persian.

فاسد *fúsíd*, adj. perverse, vicious.

فایده *fá-ida* (*e*), s.m. advantage,
benefit, profit.

فایت *fá-ig*, adj. superior.

فتح *fath*, s.f. victory.

فتنه *fitna*, s.m. sedition, strife;
fitna o fasád, sedition and
rebellion.

فجر *fajr*, s.f. morning, break of
day.

فرزند *farzand*, s.m. a son.

فرمانا *farmána*, v.a. to command.

فریب *fareb*, s.m. deceit.

فساد *fasád*, s.m. rebellion, mis-
chief.

فصیح *fasih*, adj. eloquent, sweet-
tongued.

فضل *fazl*, s.m. favour, grace;
fazl-i iláhi, Divine favour.

فقیر *faqir*, s.m. a dervise.

فقری *faqirí*, s.f. life of a der-
vise, poverty.

فکر *fikr*, s.f. thought, care,
solicitude, reflection; *fikr*
karná, v.a. to consider, to
think, to reflect.

فلان *falán*, adj. such an one.

فلانه *fulána* (*e, i*), adj. such a, a
certain.

فوج *fauj*, s.f. an army.

فوراً *fauran*, adv. instantly, directly.

فیصل *faiṣal*, s.m. decision, determination; *faiṣal honá*, v.n. to be decided or settled.

فیض *faiz*, s.m. plenty, abundance, profit, benefit, bounty, liberality; *faiz-rasdní*, s.f. munificence, liberality.

فیل *fil*, s.m. an elephant.

فیلبان *fil-bán*, s.m. an elephant driver.

ق

قابل *qábil*, adj. possible, capable of, worthy, etc. (governs gen. with *ke*).

قاتل *qátıl*, s.m. a murderer, a slayer.

قاصد *qáṣıd*, s.m. a courier.

قاضی *qázı*, s.m. a judge, a *cadi*.

قافلة *qáfıla* (e), s.m. a caravan.

قتل *qatl*, s.m. slaughter, killing, murder; *qatl kar dálná*, v.a. to murder or kill outright.

قدر *qadr*, s.f. value, importance; *qadr-dáni*, s.f. appreciation of merit, patronage.

قدیم *qadım*, adj. ancient, old; *qadım se*, from of old, abl. of *qadım*.

قرینه *qarına* (e), s.m. connexion, order; *qarına se*, with order, in connexion, abl. sing. of *qarına*.

قسم *qasam*, s.f. an oath; *qasam khána*, v.a. to take an oath (*lit.* to eat an oath).

قضا *qazá*, s.f. fate, destiny.

قزاق *qazzáq*, s.m. a robber (our word Cossack from this).

قزاقکار *qazákár*, adv. by chance.

قلعه *qıl'a* (e), s.m. a fort; *qıl'a-i mubárák*, the auspicious fort.

قلمرو *qalamrau*, s.m. empire, jurisdiction.

قوم *qaum*, s.f. a tribe.

قید *qaid*, s.f. imprisonment, confinement; *qaid karná*, v.a. to make captive or imprison.

قیمت *qimat*, s.f. price.

ک

کا *ká*, of, sign of gen. case (see r. 45).

کاتنا *kátná*, v.a. to cut, to cut

off, to spend, to reap; *kát*
ḍálná, v.a. to cut off (see r.
211).

کار *kár*, s.m. business.

کاروبار *kár-o-bár*, s.m. business,
concern.

کال *kál*, s.m. famine, dearth.

کالا *kálá* (e, i), adj. black, dark.

کام *kám*, s.m. use, service,
work, occupation, employ-
ment, business; *kám áná*,
v.n. (for *kám men áná*), to
come into use, to be of ser-
vice; *kám karndá*, v.a. to fol-
low an occupation.

کامل *kámil*, adj. complete,
perfect.

کانتا *kántá* (e), s.m. a fork (2nd
decl.)

کبھی *kabhí* }
کبھو *kabhú* } adv. ever.

کپڑا *kaprá* (e), s.m. cloth
(plur.) clothes.

کتا *kittá* (e, i), adj. how much?

کتا *kuttá* (e), s.m. a dog.

کتاب *kitáb*, s.f. a book (4th
decl.)

کتا *kitná* (e, i), adj. how much?
how many?

کچھ *kuchh*, pron. any, anything,
some, something.

کرتی *kurtí*, s.f. a coat.

کرم *karam*, s.m. kindness;
karam karndá, v.a. to show
kindness.

کرنا *karndá*, v.a. to make, to
do, to give, to put, to com-
mit, to practise, to follow;
kar rahná, v.n. to continue
to make; *kar sakná*, v.n.
to be able to do; *kiyá karndá*,
v.a. to do frequently or con-
stantly.

کروانا *karwáná*, v.a. to cause to
be done.

کڑوا *karwá* (e, i), adj. bitter.

کس *kis*, which? what? oblique
sing. of *kaun*, interrog. pron.;
kis bhá-o (for *kis bhá-o par*),
at what price or rate? *kis*
kám áwe, (for *kis kám men*
áwe), into what service or
use would it come? *kis kis*,
what, what? *kis wásṭe* (for
kis ke wásṭe), for what? why?

کسبی *kasbi*, s.f. a harlot.

کسو *kisú*, any, oblique sing. of
kuchh, pron.

کسي *kisī*, some, any, a certain,
oblique sing. of *ko-i*, pron.

کشاده *kushāda*, adj. open, ex-
tended; *kushāda karnā*, v.a.
to open, to expand.

کل *kal*, s.m. yesterday, to-
morrow.

کَلپنا *kalapnā*, v.n. to grieve, to
be grieved.

کلول *kalol*, s.f. gambol, frolick;
kalolen karnā, v.a. to gambol,
to frisk about.

کمانا *kamānā*, v.a. to earn, to
gain; *kamānewālā*, husband
(lit. earner), noun of agency
of *kamānā*.

کَمینه *kamīna* (e), adj. mean,
base, of low condition.

کناره *kināra* (e), s.m. a bank or
coast.

کني *kane*, adverb. prep. (go-
vern's gen. with *ke*), near to,
to.

کو *ko*, sign of dat. and acc.
cases (see r. 43), has mean-
ings 'to,' 'for', when used for
dat. case.

کوا *kū-ā* (e)

کوان *kū-ān* (e) s.m. a well.

کوتاهی *kotāhī*, s.f. littleness,
deficiency.

کوتوال *kotwāl*, s.m. the head of
the police in a city.

کوٹھا *koṭhā* (e), s.m. housetop;
koṭhe par, on the housetop.

کورنش *kornish*, s.f. salutation,
obeisance.

کوس *kos*, s.m. a land measure,
varying in different parts of
India from one to two miles;
koson ūpar, (for *koson ke*
ūpar), many miles off.

کوفہ *Kūfa* (e), s.m. *Kūfa*; *Kūfi*,
s.m. a *Kūfan*.

کون *kaun*, interrog. pron. who?

کوئی *ko-i*, pron. any one, any,
a certain, some, some one;
when there are several *ko-i's*
translate the first by one,
and the others by another.

کہ *ki*, pron. who, that, conj. so,
that, when, that, or saying.

کہان *kahān*, where? interrog.
adv. of place.

کھانا *khānā*, s.m. food, v.a. to
eat; *khā-saknā*, v.n. to be
able to eat; *khāyā chāhnā*,
v.a. to wish to eat.

کھڑا *khará* (e, i), adj. standing ;
khará honá, v.n. to stand.

کھیلانا *khiláná*, v.a. to cause or
 give to eat ; *khiláyá karná*,
 v.a. to constantly make to
 eat.

کھیلانا *kahláná*, v.a. to be called.

کھلنا *khulná*, v.n. to open, be
 revealed, to be uncovered.

کہنا *kahná*, v.a. to tell, to say,
 to state ; *kahne lagná*, v.n.
 to begin to say (see r. 227).

کھوجانا *kho jáná*, v.n. to be
 lost.

کھودنا *khodná*, v.a. to dig.

کھونا *khoná*, v.a. to lose ; *khoyá
 jáná*, v.n. to be lost.

کھیت *khet*, s.m. a field.

کھیر *khír*, s.f. rice-milk.

کھیلنا *khelná*, v.n. to play.

کہیں *kahín*, adv. somewhere ;
kahín ko, to some place.

کھینچنا *khainchná*, v.a. to draw,
 to pull.

کھینچوانا *khainchváná*, v.a. to
 cause to be drawn.

کے *ke* or *kí*, of, sign of gen. case
 (see r. 45).

کئی *ka-i*, adj. some, several.

کیا *kyá*, interrog. pron. what ?

کیتا *ketá*, adj. how much ? *keti
 dúr*, (for *keti dúr par*), at
 how much distance ? how far ?

کیسا *kaisá* (e, i), adj. what like ?
 what sort of ? how ?

کیون *kyún*, interrog. adv. why ?

کیونکر *kyúnkar*, adv. how ?

کیونکہ *kyúnki*, conj. for, be-
 cause.

گ

گازنا *gárná*, v.a. to bury ; *gár
 dená*, v.a. to bury.

گاری *gári*, s.f. a carriage, a
 cart.

گالی *gáli*, s.f. abuse ; *gáli dená*
 or *gálán dená*, v.a. to give
 abuse, to abuse.

گانا *gáná*, v.a. to sing.

گذر *guzar*, adj. passing.

گردن *gardan*, s.f. the neck ;
gardan márná, v.a. to be-
 head (governs gen. with *ki*).

گرفتار *giriftár*, adj. captive,
 prisoner ; *giriftár karná*, v.a.
 to take captive.

گرنّا *girná*, v.n. to fall.

گڑھنا *garhná*, v.a. to shape.

گالا *galá* (e), s.m. the neck; *gale*
lagá liyá (for *gale ko lagá*
liyá), he embraced (him).

گم *gum*, adj. lost, missing; *gum*
honá, v.n. to be lost or
missing.

گمان *gumán*, s.m. notion,
thought, idea.

گن *gun*, s.m. a quality, an
attribute.

گناہ *gunáh*, s.m. a sin, a crime.

گندیا *gundaiyá*, s. nom. plur.
bullies.

گوشت *gosht*, s.m. meat.

گوشمالی *goshmáli*, s.f. chas-
tisement (*lit.* pulling or pinch-
ing the ears); *goshmáli dená*,
v.a. to give chastisement, to
punish.

گول *gol*, adj. round; *gol gol sá*,
adj. very round.

گویائی *goyá-i*, s.f. speech, talk.

گھر *ghar*, s.m. house, abode;
ghar (for *ghar men*), in the
house, loc. sing.; *ghar lega-i*
(for *ghar ko lega-i*) she took
home.

گھرانا *gharání* (e), s.m. family,
household.

گھسنا *ghusná*, v.n. to enter in.

گھوڑا *ghorá* (e), s.m. a horse.

گھونسلہ *ghonzlá*, s.m. a bird's
nest.

ل

لا *lá*, negative particle, no, not,
like English prefixes, un-,
in-, ir-, im-.

لاٹھی *lúthi*, s.f. a club or stick.

لاٹانی *lá-gáni*, adj. without a
second or equal, unequalled,
incomparable.

لازم *lázim*, adj. meet, proper.

لاگنا *lagná*, another form of
lagná, q.v.

لاچ *lalach*, s.m. longing, covet-
ousness.

لانا *láná*, v.n. to bring.

لائیق *lá-iq*, adj. worthy, pro-
per, deserving, fit, qualified,
adv. prep. worthy (governs
gen. with *ke*); *lá-iq o fá-iq*,
qualified and superior.

لڑائی *lard-i*, s.f. war, battle,
fighting.

لڑکا *larká* (e), s.m. a boy, a child.

لشكر *lashkar*, s.m. an army.

لعين *la'in*, adj. accursed, detested.

لگنا *lagdná*, v.a. to place, to fix, to plant.

لگنا *lagdná*, v.n. to touch, to reach, to join oneself to, to belong, to be attached, to seem, (with infinitive in *ne*) to begin; *lagá churá-ne*, began to steal, 3rd sing. masc. perf. indef. of *lagdná* (see r. 227); *lag chale tho*, having joined they had come along, 3rd plur. pluperf. of *lag chalná*, v.n.

لله *li-l-láhi*, by God, or to God (an Arabic expression).

لنگر *langar*, s.m. an anchor (1st decl.); *langar uṭháná*, v.a. to weigh anchor.

لوٲنا *lauṭná*, v.n. to return; *lauṭ áná*, v.n. to come back.

لودي *Lodí*, n. prop.

لوگ *log*, s.m. people.

لونڌي *laundí*, s.f. a slave girl; *laundí ke taín* (for *laundí ko*) to the slave girl.

لہو *lahú*, s.m. blood.

لہو لوہانا *lahú loháná*, adj. covered with blood, gory.

لیاقت *liyáqat*, s.f. fitness, capability, ability.

لیجانا *le-jáná*, v.n. to take, to take away, to take along, to carry; *lejáyá karná*, v.a. to take away frequently (see r. 219).

لیجلنا *le-chalná*, v.n. to carry.

لیا جانا *le-liyá jáná*, v.n. to be taken away.

لینا *lená*, v.a. to take, to conquer, to purchase.

لین دین *len den*, s.m. trade, traffic, buying and selling

• *len den karná*, v.a. to trade.

لیي *liye*, adv. prep. (governs gen. in *ke*), for, on account of.

م

ما *má*, s.f. a mother; *má báp*, s.m. parents.

ماٲي *máṭi*, s.f. earth.

ماجرا *májará*, s.m. a circumstance, an incident.

مارنا *márná*, v.a. to strike, to beat; *márá jáná*, v.n. to be killed, to be cut off; *múr*

- dālnā*, v.a. to kill; *mār lenā*, v.a. to overcome.
- ماری māre*, adv. prep. by reason, on account (govern gen. with *kə*).
- مال māl*, s.m. wealth, property, goods, substance.
- مالک mālīk*, s.m. a lord.
- مانا mānnā*, v.a. to mind.
- ماند mānd*, s.f. the den of a wild animal.
- ماندگی māndagi*, s.f. fatigue.
- مانس mānus*, s.m. a man, an individual.
- مانند mānīnd*, adv. prep. like (governs gen. with *kə*, also *kī*; see r. 239, note).
- ماه mād*, s.m. a month; *mād ba mād*, adv. monthly (*lit.* month by month).
- مایوس māyūs*, adj. hopeless, desperate.
- مبارک mubārak*, adj. well, auspicious, august.
- مت mat*, do not, negative particle used with imperative and respectful (see r. 238).
- متفق muttafiq*, adj. agreeing, united.
- متکبر mutakabbir*, adj. proud.
- متنفر mutanaffir*, adj. detesting, disgusted.
- مٹی mutṭhi*, s.f. the fist.
- مٹی miṭṭi*, s.f. earth, mould.
- مثل maṣāl*, s.f. a proverb.
- مثل miṣl*, s.f. example, likeness.
- مثل miṣl-i*, like to.
- مجھ mujh*, pron. me; *mujh ūpar* (for *mere ūpar*), on me.
- مجھے mujhe*, dat. and acc. of 1st pers., to me, me (see *main*, r. 126).
- مچانا machānā*, v.a. to excite or cause.
- مچھر machchhar*, s.m. a mosquito.
- مچھلی machhli*, s.f. a fish.
- محاورہ muḥdwarā*, s.m. current speech, idiom, dialect.
- محب muḥibb*, adj. one who loves, a friend.
- محبت muḥabbat*, s.f. affection, love.
- محتاج muḥtāj*, adj. indigent, in want.
- محروم mahrum*, adj. excluded.
- محفوظ mahfūz*, adj. secure, preserved.

محمد شاه *Muhammad Sháh*,
n. prop.

محمود *Mahmúd*, n. prop.;
Mahmúd-i Gáznavi, n. prop.

محت *mihnat*, s.f. labour.

مخالف *mukhálif*, adj. adverse,
contrary.

مختار *mukhtár*, adj. invested
with power and authority,
absolute; *mukhtár karná*,
v.a. to make a ruler, to ap-
point with full powers.

مد *madd*, s.f. extension; *madd-i*
nazar, s.f. extension of sight.

مدت *muddat*, s.f. a long time;
muddat ba'd (for *muddat ke*
ba'd), after a long time.

مراتب *marátib*, Arabic plur.
of *martaba*, s.m. affairs,
matters.

مرجانا *mar-jána*, v.n. to die.

مرد *mard*, s.m. a man.

مرزا فلان بیگ *Mirzá falán*
Beg, Mirzá such an one Beg,
corresponding to our Mr.
so and so.

مرشد *murshid*, s.m. a spiritual
guide, an instructor.

مرضی *marzi*, s.f. will, pleasure;

marzi-i mubárak men, into
the august pleasure.

مړنا *marná*, v.n. to die.

مرید *murid*, s.m. a disciple, a
follower.

مريض *mariz*, adj. sick.

مزاج *mizáj*, s.m. temperament,
habit of body; *mizáj kaisá*
hai, how are you? (*lit.* how
is your temperament?)

مسافر *musáfir*, s.m. a traveller.

مستعد *musta'idd*, adj. prepared,
ready; *musta'idd honá*, v.n.
to become prepared.

مسجد *masjid*, s.f. a mosque.

مسلم *Muslim*, n. prop.

مسلمان *Musalmán*, s.m. a
Muhammadan.

مسند *masnad*, s.f. a large
cushion, a seat.

مشغول *mashgúl*, adj. engaged,
employed; *mashgúl honá*, v.n.
to be employed.

مشكل *mushkil*, s.f. difficulty
(4th decl.); *mushkil*, adj.
difficult, hard, intricate.

مشهور *mashhúr*, adj. well-
known, celebrated.

مصاحب *muṣūḥib*, s.m. a companion.

مصنوع *maṣnū'*, adj. formed, created.

معاف *mu'āf*, adj. excused, absolved, forgiven.

معالج *mu'ālīj*, s.m. a physician.

معصوم *ma'ṣūm*, adj. innocent.

معلم *mu'allim*, s.m. a teacher.

معلوم *ma'lūm*, adj. known, apparent, evident.

مغرور *magrūr*, adj. proud, fastidious.

مفت *muft*, adv. for nothing, gratuitously.

مفسد *muṣīd*, s.m. a seditious person, a rebel.

مفصل *mufaṣṣal*, adj. and adv. distinct, full, specific, in detail.

مقابلہ *muqābala*, s.m. confronting.

مقرر *muqarrar*, adj. fixed, settled, established.

مکان *makān*, s.m. a place.

مکانات *makānāt*, abodes or houses, Arabic plur. of *makān*.

مکر *makr*, s.m. guile, fraud.

مکھی *makkhi*, s.f. a fly.

ملحوظ *malḥūẓ*, adj. contemplated, considered; *malḥūẓ-i khāṭir*, contemplated in mind.

ملک *mulk*, s.m. a country.

ملک *malak*, s.m. an angel; *malaku-l-maut*, s.m. the angel of death.

ملکیت *milkiyat*, s.f. possession, property.

ملنا *milnā*, v.n. to be met with, to get, to find, to attain, etc.

مناسب *munāsib*, adj. proper, expedient.

منانا *manānā*, v.a. to entreat, to persuade, to make.

منتخابات *muntakhabāt*, s.f. plur. of *muntakhab*, a selection; *Muntakhabāt-i Urdū*, Urdū selections.

منجنا *manjina*, v.n. to be or become polished; *manjto manjto*, by continually being polished.

مندانا *munḍānā*, v.a. to shave.

منصف *munṣif*, adj. equitable.

منصوبہ *manṣūba* (e), s.m. scheme, project.

منکر *munkir*, adj. denying.

منگانا *mangána*, v.a. to send for.

منه *munh*, s.m. mouth, face.

موافق *muwáfq*, adj. conformable, consonant, fit, agreeing, suiting; adverb. prep. conformable, according to (governs gen. with *ke*.)

موتا *motá* (*e*, *i*), adj. fat, fatted, plump.

مول *mol*, s.m. purchase, price; *mol thahráná*, v.a. to fix a price, to determine the price; *mol lená*, v.a. to purchase; *mol ho le*, let the purchase be completed.

مهاجن *mahájan*, s.m. a banker, مهارت *mahárat*, s.f. proficiency.

مهربان *mihrbán*, s.m. a friend.

میخ *mekh*, s.f. a nail, tent pin; *mekh gárnd*, v.a. to drive a tent pin fast into the ground.

میدان *maidán*, s.m. a plain.

میرا *merá*, of me, my, gen. sing. of *main*, 1st pers pron.; *mere*, inflected masc. of *merá*; *merí*, fem. of *merá*; *mere ghar hai* (for *mere ghar men hai*), is in my house.

مین *men*, in, into, sign. of loc. case; *men se*, from among.

مین *main*, 1st pers. pron. I.

ن

نا *ná*, no, not, a negative prefix, having the same meaning as English in-, un-, dis-, non-, etc., or the affix, -less.

نابینا *ná-biná* (from *ná*, not, and *biná*, seeing, having sight), adj. blind.

ناپاک *ná-pák*, (from *ná*, not, and *pák*, pure, clean), adj. impure, polluted.

ناتوانی *ná-tawánt*, (from *ná*, not, and *tawán*, power, strength), s.f. weakness.

ناچنا *náchndá*, v.n. to dance.

ناس *nás*, s.m. death, annihilation.

ناگهانی *nágahánt*, adj. sudden, unlooked for.

نالا *nálá* (*e*), s.m. a rivulet, a brook.

نالیش *nálísh*, s.f. a complaint; *nálísh karnd*, v.a. to make a complaint.

نالشی *nálisht*, s.m. a complainant, a plaintiff.

نام *nám*, s.m. a name; *nám nihád*, (for *nám aur nihád*). name and race; *námon men*, in names or nouns, loc. plur. of *nám*.

ناو *náv*, s.f. a boat (4th decl.)
نیپت *nipat*, adv. very, exceedingly.

نجوم *nujum*, stars, Arabic plur. of *najm*, s.m.

نجیب *najib*, adj. excellent, noble; *najib-záda*, adj. noble, or well-born.

نخاس *nakhkhas*, s.m. a market for slaves and cattle.

نخوت *nakhwat*, s.f. pride, haughtiness.

ندان *niddán*, adv. at length, at last.

نزدیک *nazdik*, adverb. prep. nigh, near, in the opinion (governs gen. with *ke*).

نصیحت *nasihat*, s.f. advice, admonition.

نظر *nazar*, s.f. sight, view, glance; *nazar uchánd*, v.a. to look up; *nazar and* (for

nazar men and), v.n. to come into sight, to appear.

نعمت *ni'amat*, s.f. a good thing, a delicacy.

نقص *naqş* or *nuqş*, s.m. defect.

نقل *naql*, s.f. story.

نتلی *naqli*, adj. fictitious.

نکالنا *nikálná*, v.a. to take out, to turn out; *nikál dend*, v.a. to turn out; *nikálá diyá*, (for *nikál diyá*), turned out, masc. perf. indef. of *nikál dend*.

نکالنا *nikálná*, v.n. to issue, to appear, to turn out, to prove, to depart; *nikál jánd*, v.n. to go out.

نکما *nikammá*, adj. unprofitable, useless.

نمائی *numd-i* (used only in composition), showing.

نواب *nauwáb* or *nauwáb*, s.m. king's lieutenant, deputy.

نوجنا *nochná*, v.a. to claw, to pluck; *noch nochke*, having plucked off bit by bit the flesh.

نوش جان *nosh-iján*, eat away, a Persian phrase.

نوش جان باد *nosh jân bād*,
eat away, a Persian phrase.

نوکر *naukar*, s.m. a servant ;
naukar-châkar, s.m. servants.

نه *na*, adv. not ; *na*, with re-
spectful tenses, do not ; *na*,
na, neither, nor.

نهاد *nihâd*, s.m. race, family.

نهایت *nihâyat*, adj. extreme,
very much, adv. extremely,
very.

نهر *nahr*, s.f. a stream.

نہین *nahin*, adv. not.

نی *ne*, by, sign of agent case.

نیا *nayâ* (*e*, *i*), adj. new.

نیچی *niche*, adv. down, below,
(governs gen. with *ke*).

و

وارڈالنا *wâr dâlnâ*, v.a. to en-
circle.

وازی *wârî*, encircling.

واسطی *wâstæ*, adv. prep. on
account, for the sake, for,
(governs gen. with *ke*).

وحشی *wahshi*, adj. wild ; *wah-
shion ne*, by the wild (beasts),
agent plur. of *wahshi*.

ورغلانا *wargaldânâ*, v.a. to de-
ceive, inveigle, tempt.

وزیر *wasîr*, s.m. a vizier, or
minister of state.

وطن *waṭan*, s.m. native country,
home.

وغیرہ *wagaira*, et cetera, and
so forth.

وفا *wafû*, s.f. keeping a pro-
mise, faithfulness, sincerity,
observing faith.

وفادار *wafd-dâr*, adj. faithful,
constant.

وقت *waqt*, s.m. time ; *waqt*
(preceded by *ke*), for *waqt
men*, at the time.

ولایت *wilâyat*, s.f. a foreign
country (here, referring to
Persia) ; *wilâyat ga-e* (for
wilâyat ko ga-e), went abroad.

ولی *walî*, s.m. or f. a saint, a
slave.

وونہین *winhin*, adv. immediate-
ly, at that very time.

وہ *wuh*, pron. he, she, that, it,
that one.

وہی *wuhi*, pron. that very, or
that same.

وی *we*, those, they, nom. plur.
of *wuh*.

وایسا *waísá* (e, í), adj. or adv.
so, that like, such (see p. 71).

8

ہاتھ *hátth*, s.m. the hand; *hátth*
utlánda, v.a. to relinquish
(governs abl. of thing); *hátth*
se, at the hands (for *hátth*
se, abl. plur.); *hátth men*,
in or on (his) hand, loc.
sing.

ہارون رشید *Húrún Rashíd*, n.
prop.

ہاں *hán*, adv. yes.

ہائی ہائی *há-e há-e*, interj.
alas! alas!

ہتھیار *hathýár*, s.m. or f. arms,
weapons.

ہدایت *hidáyat*, s.f. guidance.

ہر *har*, adj. every; *har taraf se*,
from every side; *har ek*, adj.
each one, each.

ہرا *hard*, adj. green; *hard*
hard, adj. very green.

ہرن *haran*, s.m. a deer.

ہزار *hazár*, adj. thousand.

ہم *ham*, we, nom. plur. of
main, 1st pers. pron.

ہمارا *hamará* (e, í), our, of us,
gen. plur. masc. of *main*
(see p. 35); *hamáre tumháre*,
of us and of you.

ہمایون *Humáyún*, n: prop. the
name of an emperor of
Hindustán.

ہمیشہ *hamesha*, adv. always.

ہمیں *hamen*, us, for us, acc.
and dat. plur. of *main*, pron.

ہندو *Hindú*, s.m. a Hindú.

ہندوستان *Hindústán*, s.m.
Hindustán.

ہندوستانی *Hindústání*, adj. of
or belonging to Hindústán,
s.f. the dialect, or common
language of Hindústán.

ہندی *Hindí*, adj. Indian, re-
lating to India.

ہنسنّا *hanená*, v.n. to laugh.

ہنگامہ *hangáma*, s.m. sedition,
tumult; *hangáma macháná*,
v.a. to stir up, or cause a
tumult.

ہوا *hawá*, s.f. the air, the wind;
hawá khánd, v.a. to take the
air (*lit.* to eat the air);
hawá kháne, (for *hawá kháne*
ko), to take the air.

هوش *hosh*, s.m. sense, understanding.

هون *hún*, I am, 1st sing. pres. auxiliary tense (see r. 130).

دونا *hondá*, v.n. to be ; *hote hi*, immediately on becoming, adverb. part. of *hondá* ; *ho chukná*, v.n. to have already been, be finished ; *ho jándá*, v.n. to become ; *ho rahná*, v.n. to continue to be, to remain ; *ho lená*, v.n. to be completed ; *hone lagná*, v.n. to begin to be (see r. 227) ; *hone wáldá*, s.m. one who is, a being, noun of agency to *hondá*.

هي *hi*, emphatic adv. indeed.

هي *hai*, art, is, 2nd and 3rd sing. pres. auxiliary tense (see r. 130).

هين *hain*, are, 1st and 3rd plur. pres. auxiliary tense (see r. 130).

ي

يا *yá*, conj. or ; *yá na*, or not.

يار *yár*, s.m. a friend.

يتيم *yatim*, s.m. an orphan, a fatherless child.

يون *yún*, adv. thus.

يونهين *yúnhin*, adv. thus, in this very manner, likewise.

يه *yih*, pron. he, she, this, it, this one.

يهان *yahán*, adv. here, this place ; *yahán* (preceded by *ke*), at the abode ; *qázi ke yahán*, at the house of the judge ; *rahnewáde ke yahán*, at the house of an inhabitant or citizen.

يهي *yihí*, pron. this very, or this same.

يي *ye*, these, nom. plur. of *yih* ; *ye sab*, all these.

DIALOGUES.

Who is he?

Wuh kaun hai?

The brother of your honour's
teacher.

Ap ke munshi ká bhá-l.

What has he come here for?

Wuh káhe ko yahán dyá?

He has come to borrow some
money from his brother.

*Apne bhá-i se kuchh qarz lena
dyá.*

What is his brother's salary?

*Us ke bhá-i kī tankh^hwáh kyá
hai?*

Fifteen rupees a month.

Pandrah rupaiyá mahíná.

Out of that do you think he
will be able to give him any-
thing?

*Itne men se kyá tumhári dānist
men use kuchh de sakegá?*

I really don't know.

*Mujhe ma'lum nahin; or fi-l-
haqiqat, main nahin jāntá.*

Tell the groom to bring the
horse.

Sá-is se kaho ghorá láná.

Are you going for a ride?

*Ap ghore par hará kháne jāte
hain?*

Yes, and shall return in an hour
or two.

*Hán aur do ek ghante men phir
á-úngá.*

Will you look at these papers
this evening?

*Ap in kágazát par áj shám ko
muláhaza karenge or kijiye-
ge?*

No; I have not heard anything about them from government.

Nahin; kyunki main ne in ki babat sarkar se kuchh hukm nahin پایا.

When will the matter be decided?

Is bat ka kab faisala hogá?

I don't know.

Mujhe kuchh khabar nahin.

That poor helpless man, having been ruined through this taxing of land, will die of hunger.

Wuh garib bechara is madguzari ke sabab se tabah hoke bhukhon marega.

'Tis very sad; but what can I do in the matter?

Afsos ki bat hai; lekin main is mu'amale mein kya kar saktá hun?

If you were to speak to the magistrate about it, the matter could easily be settled.

Agar ap madgistar shahib se kuchh kahte, to is ka fikar jald lagta.

Such is not the custom of Englishmen, to speak to a ruler in such a matter.

Angrezon ka aisa dastur nahin ki hakim se aisi bat mein kuchh kahen.

Can you speak English?

Tum Angrezi bol sakte ho?

No, Madam: I know only Hindústání.

Nahin, Mem shahiba: sirf Hindustani janta hun.

Why do you not learn English? It might be of service hereafter.

Tum Angrezi kyun nahin sikhte? Shayad ko-i din kam aye.

If I had begun in childhood I might certainly have learnt something; but I am old, and learning is not easy.

Agar larakpan mein shuru' kiyá hotá to zarur kuchh sikhtá, lekin ab main burhá hun aur sikhná mushkil hai.

How soon can you learn the rules of Hindústání grammar?

Urdu ke qawa'id kitne dinon mein sikh sakte ho?

In six months, if one is very attentive.

Do many Englishmen speak Hindústání well?

Through want of leisure or indifference few gentlemen are acquainted with this language.

I wish to purchase a horse, what is your advice?

You had better consult the broker, as he knows more about such things.

I have heard that the brokers here are great knaves, and cheat people.

Khánsámán, what are you going to get for dinner in the market?

Madam, there is nothing to be had except fowls and fish.

What is the price of fowls?

Sixteen for the rupee.

That is very cheap.

Buy me two fowls, one and a half seers of sugar, two and a half seers of rice, and some clarified butter.

When do you wish dinner?

Half-past seven o'clock.

Many gentlemen are coming.

Chha mahine men agar ko-i dū lagākar parhe.

Bahut Angrez Hindústání śāf bolte ki nahīn?

Kam furśat yā befikrī ke bā'is̄ thore śāhib is̄ zubān se wāqif hojāte.

Main̄ ghorā mol lenē chāhtā, tumhārī kyā śāldh̄ hai?

Dallāl se pūchhiye, kyūnki us ko in bāton̄ men̄ ziyāda dākhil hai.

Main̄ ne sunā hai ki yahān ke dallāl bare dagābāz hain̄ aur logon̄ ko thagte.

Khānsāmān, tum khāne ke wāśte bāzār se kaun kaun chizen̄ liyā chāhte ho?

Mem̄ śāhibā, murgī aur machhli ke siwā kuchh aur mil̄ nahīn saktā.

Murgī kitte par biktiñ?

Rūpiye kā solah.

Wuh bahut sastā hai.

Mere wāśte do murgī, derh̄ ser chinī, arhā-i ser chāñwal aur kuchh ghī kharid lo.

Khānd āp kis waqt khāwen?

Sārhe sāt baje.

Bahut śāhib log āte hain̄.

I shall need assistance.

Call Pir Bakhsh the khidmatgār to help you, and let there be no negligence.

Very well, Madam.

I saw the advertisement in yesterday's newspaper.

What was it about?

Mr. F. wanted to sell his horses, carriage, and all the furniture of his house by auction.

What is the reason of this?

The gentleman is going to England because of sickness.

For how many months has he been ill?

Two months.

What illness does he suffer from?

Tertian ague.

What is that girl's age?

She is not more than ten years old.

Whose daughter is she?

Míran the cook's.

I have heard that he has suffered great affliction in his family.

Yes, Sir; it is true. Two of his children died lately, and his creditors in the bázár have

Mujhe madad zarúr hogí.

Pir Bakhsh khidmatgār ko madad dene ke wáste bulá-o, aur kisi tarah kī ghat na hone do.

Bahut achehdá, Mem shāhib.

Kal ke akhbār mein main ne woh ishtihār dekhá.

Us ká kyá mazmún thá?

F. shāhib ne apne ghore, gari aur ghar ke sab asbāb nildām mein bechne ká irāda kiya.

Is ká kyá sabab hai?

Shāhib bimāri ke sabab wilāyat ko jāyá chāhte hain.

Kal mahine se bimār hain?

Do mahine se.

Shāhib kī bimāri kis tarah kī hai?

Jāre kī tap jo tise din par chārhá karti.

Us larki kī kitni 'umr hai?

Das baras se ziyāda nahin.

Wuh kis kī beti hai?

Miran bāwarchi kī.

Main ne suná hai kī us ne apne ghar mein bahut ranj uṭhāyá.

Hān shāhib; sach hai. Kuchh din hūe kī us ke do larke mar ga-o; aur bázār mein qarz-

- been giving him a deal of trouble. *khwáh us se bahut taqázd karte or use satáte.*
- I wonder people are so foolish as to get into debt. *Mujhe ta'ajjub lagta hai ki log aise bewuqúf or ahmaq hain ki qarzdár hojáte.*
- Sir, Hindústání people, in consequence of marriages and expenses of different kinds, are always in debt. *Sháhib jî, Hindústán ke log byáh wagaira men itne rûpiye kharch karte ki hamesha qarzdár rahte.*
- Has the washerman come to-day? *Dhobî áj áyá?*
- No, Madam. You gave him no orders. *Nahîn, Mám sháhibá. Ap ne us ko kuchh hukm nahîn diyá.*
- I told him last week to be sure and come to-day, as there were a number of things to go to the wash. *Áj hi dñe ko agle hafte men kahá, is liye ki bahut se kapre mailé pare hain or bahut sá kaprá dhulánda hai.*
- He could not have understood you, or he would have been sure to come. *Ap ki báton ko na samjhá hogá; nahîn to zarúr átá.*
- He is very indolent, and does not do his work well. *Wuh bahut sust hai, aur apná kám achchhi tarah se nahîn kartá.*
- If you are not satisfied, another can soon be got. *Agar ap us se rázi nahîn, to dúsrá dhobî bahut jaldî mil saktá.*
- Is there any respectable man whom you can recommend? *Ko-i nek-nám ádmi hai jis ki ap sífárish kar sakte?*
- Motí Lál, who appears a respectable man. *Motí Lál to mu'atabar shakhṣ ma'lúm hotá.*
- Where does he live? *Wuh kahán rahtá?*
- Close to the southern gate (of *Dakkhin darwáza ke pás, hálwá-i*

the city), opposite the confectioner's shop.

ki dūkān ke sāmāhne.

Do these articles pay duty?

Kyā, aist aist jins par mahṣūl lagtā hai?

You will have to pay two per cent. of the value to government.

Ba hisāb qīmat ke āp ko do rūpaiyā saikṛā sarkār men bharnā hogā.

The duty is very heavy.

Yih mahṣūl bahut bhāri lagtā.

Many people say the same, but no one has petitioned the government about it.

Bahut log aisā kahte, lekin kisi ne ab tak sarkār men is bāt ki ndlish nahīn kī.

How are the taxes paid? in cash or notes?

Mahṣūl khazāne men kaisā bharte? hundīān lete yā faqat naqd?

Only in rupees.

Sirf rūpiye.

What sort of rupees?

Kaise rūpiye?

Only those coined at the mint.

Jo rūpai sarkār ke ṭaksāl-ghar men zarb khāte.

Where are my coat, trousers, and shoes?

Merā kurtā, patalūn aur jūtīān kahān hai?

I don't know, Sir.

Śāhib, mujhe to kuchh ma'lūm nahīn.

Of what use are you as a servant, if you can't even look after my clothes?

Tum kis kām ke naukar ho, jo mere kapṛon ki khabardāri bhī nahīn kar sakte?

It was not my fault, because you did not entrust them to my care.

Merā quṣūr na thā; is liye ki āp ne unhen mujhe supurd nahīn kiyā.

What is this you say? It is your work, and you know

Yih kyā bāt hai? Yih tum-hārā kām hai, aur tum ko

nothing about my clothes. If such a thing happens again, you will immediately receive your dismissal.

I will take great care in future.

mere kapron ki kuchh khabar nahin. Agar aisi gaflat phir gāhir ho, to sauran jawāb pāoge.

Main dyande ko bahut khabargiri rakhūngā or karūngā.

Have you given the porters their hire?

No, Sir; the treasurer has gone home on leave.

You had better pay them yourself to-day, and get the money from the treasurer.

I have no money.

What will those poor people do?

If your honour were to give me permission, I would send to the treasurer's house for the keys, and then there would be no difficulty.

Tum ne kull-on ko un ki mazduri di hai?

Nahin, Sāhib; khazānchi chhutti leke ghar gayā hai.

Bihtar yih hai, ki apni taraf se aaj un ko mazduri de do aur kal khazānchi se le lo.

Mere pās ek kauri bhi nahin.

We bechāre log kyā karenge?

Agar āp ijāzat dete, to main khazānchi ke yahan chābion ke lāne ke wāste kisi shakhṣ ko bhej detā, aur tab rūpaiyā milnā kuchh mushkil bāt nahin hoti.

Very well, do so.

Bahut achchhā, aisā karo.

Sir, a dwarf has come to see you.

Where has he come from?

His home is in Benares, but he wanders about the country and gets presents from great people.

He appears very old.

Khudāwand, ek baund āp ki mulāqāt ko āyā hai.

Kahan se āyā hai?

Us kā ghar Banāras mein hai, lekin tamām mulk mein phirā kartā aur bare admī-on se bakhshish pātā hai.

Wuh bahut būrhā ma'lūm hotā.

- You had better ask him his age. *Agar dp us ki 'umr tahqīq kartē to achchhā.*
- What is your age? *Tumhārī kitnī 'umr hai?*
- About seventy years. *Sattar baras ke qarīb.*
- What sort of birds are these? *Ye kaisī chirīye hain?*
- They are wild ducks. *Murgābī hain.*
- For what will you sell them to my master? *Kitne ko mere khudwind ke hāth bechoge?*
- For six annas. *Chha āns ko.*
- Where did you catch them? *Tum ne un ko kahān pakrā?*
- In the large sheet of water on the outside of the city. *Barī jhil men jo shahr ke bahar hai.*
- Are there many wild fowl? *Kyā bahut sī murgābī wahān miltī?*
- Hundred of ducks, wild swans, and snipes assemble there in the evening. *Saikron murgābī rājhas aur chāhe shām ko usī jagah jam'a hote hain.*
- When do you go to catch them? *Tum un ke pakarne ko kab jāte?*
- Two hours before daybreak. *Do ghari pau phatne ke āge.*
- Who is making so great noise? *Kaun itnā shor kartā hai?*
- Your children are playing in the verandah. *Ap ke bābā barāmade men khelte hain.*
- Forbid them, and tell them that I shall really be angry with them if they make such a noise. *Unhen man'a karo, aur kaho ki agar we itnā gul machā-ē to ham zarūr un se nārāz honge.*
- Very well, Sir; I will tell them. *Bahut achchhā, ṣāhib; main dp kā hukm un ko sund-ūngā.*
- Is the chaprāsī in attendance? *Chaprāsī hāzīr hai?*
- No, Sir; he has not come from the post-office this morning. *Nahīn, khudāwand; wuh dj ṣubh ko dāk-ghar se nahīn dyā.*

There must have been some delay either in the coming of the mails or their delivery, or he would have been sure to have arrived.

He is coming.

Why were you not here before, Pírkhán?

Sir, the western mails were delayed in consequence of the heavy fall of rain, and I could not get the letters as soon as usual.

That is enough; I now want you to take a note to the bank and bring me three hundred rupees.

If you will give me the note I will take it.

Here is the order.

Make haste and bring the rupees, for I have other jobs for you.

I shall not be long.

Teach me to speak Hindústání. Is there no difficulty in speaking it?

Speak very slowly and you will get the language.

Say that again.

You speak too quickly.

Yá to dák ke áns yá chíṭṭhī ke bāṇṭne men kuchh derī hū-ī hogī; nahīn to, wuh zarūr pahunchtā.

Wuh átā hai.

Pírkhán, tum is se áge kyūn nahīn á-o.

Ṣāhib jī, pachchhim ke dák ke áns men derī hū-ī barī bārish ke sabab se; aur mujhe aur roz ke ṭaur par chíṭṭhī jald nahīn milīn.

Khair: main ab chāhtā hūn ki tum chíṭṭhī leke bank-ghar jā-o aur tīn sau rūpa-e mere liye lá-o.

Ap ruq'a dijiye to main le jā-ūngā.

Yihī chíṭṭhī hai.

Jaldī jāke rūpa-e le dñā, kyūnki aur kām tumhāre liye bahut haiñ.

Mujhe lauṅne men der na lagegī.

Hindústání bolnd mujhesikhla-o. Kyā us ke bolne men kuchh mushkil nahīn hai?

Ṭahar ṭaharke boliye to bolī dwegī.

Wuh bāt phir kaho.

Tum bahut jaldī bolte.

- Shall I begin again ? *Main phir shurū' karūn ?*
- Yes, it will be better to do so. *Hān, bihtar hogā.*
- I do not understand your language. *Main ap ki bolī nahīn samajhtā.*
- I said, Is there any news to-day ? *Main ne kahā, Aj kuchh khabar hai ?*
- There is no difference in the state of things since last week. *Jo mulk kā guzre hafte men hāl thā, so ab bhī hai.*
- What are the rumours in the bazar ? *Bāzār men kaun kaun gauge jāri hain ?*
- Have you not heard of this matter ? *Ap ne is mājare ki kuchh khabar nahīn pāyī ?*
- They say that robbers having plundered Mádho Dás the banker's house have got safe off across the river. *We kahte hain ke dāku Mádho Dás sáhkár ki koṭhī lūṭ kar naddī pár nikal ga-e hain.*
- I am now going out: tell the groom to get the horse ready. *Main ab bahār jātā: sá-ís se kaho ki ghorā taiyār kare.*
- The whip is in the house. *Chábuk ghar men hai.*
- Then run and fetch it. *To daurke lá-o.*
- Bring water to wash my hands, and tell the khidmatgár to bring the breakfast. *Háth dhone kā páni lá-o, aur khidmatgár se kaho ki hāziri láwe.*
- Give me some more milk. *Kuchh aur dúdh to do.*
- This fish is by no means good. *Yih maachhli kuchh achchhi nahīn.*
- I bought it in the market this morning, and they told me it was fresh. *Main ne use aj hi ṣubḥ ko bāzār men kharidā aur unhon ne use táza batáyá.*
- Hear, I want a boat to go to Calcutta. *Suno, Kalkatte jáne ko ek ná-o hamen darkár hai.*

What is the hire of it?

Fifty rupees.

When can you go?

We can go at once.

Bring the boat here quickly.

Is the tide in or out?

It is in.

What is the name of that village?

Who live there?

Do you think we can get anything to eat or drink there?

Well, bring to here.

I dine at Mr. —'s, you must go there in the afternoon.

Where is the nurse?

She has gone out with the children into the garden.

Go and see where she is, and tell her I wish to speak to her.

Very well, Madam.

Here is the nurse. She is carrying the baby.

Nurse, I don't like your children coming to play with mine. I should be glad if you would keep them at home.

Is ká bhárá kitná hai?

Pachás rūpiye.

Tum kis waqt khol sakte?

Ham ab hi khol sakte haiñ.

Ná-o jaldí yahán lá-o.

Is waqt jú-dr hai ki bháfhá?

Jú-dr hai.

Us bastí ká kyá nám hai?

Kaun kaun ádmí wahán rahte?

Tumhári dánist men, wahán hamen kuchh kháns pine ki chiz mil sakti haiñ ki nahín?

Bahut achchhá, to yahín lagá-o.

Ham — sháhib ke yahán khána khá-enge, tumhen sipahri ko wahán jáná hogá.

Dá-i kahán hai?

Wuháp ke bálbachhon ke sáth bágíche men ga-i hai.

Já-o aur dekho ki wuh kahán hai, aur us se kaho ki main us se kuchh kahá cháhtí hún.

Bahut achchhá, Mem sháhibá.

Dá-i házir hai. God ke bachche ko lí-e áti hai.

Dá-i, main nahín cháhtí hún ki tumháre larke mere larcon ke sáth khelen. Agar tum unhen ghar men rakhtín to main ziyáda khush hotí.

I have told them, Madam, not to come, but yet you know it is very difficult to keep children away from their mother.

Have you no one to take care of them ?

My eldest girl is at home, but the young ones do not mind her.

Where is your husband ?

He goes out to work all the day, and is seldom home much before evening.

Ride with us to morrow, and you will have more appetite when you return.

How can you expect to be able to eat immediately after getting up ?

We cannot wait for those people any longer, as breakfast is on the table.

Are you sure they said they would come ?

Do you know what they generally eat for breakfast ?

I like a more substantial breakfast than this.

Have you nothing besides ?

Mam shāhib, main ne unhen man'a kiya ki mat do, lekin ap jānti hain ki larcon ko apni mā se alag or judā rakhnā bahut mushkil hai.

Ko-i tumhāre ghar men nahin jo un ki khabardāri kare ?

Meri bāri beṭi ghar men hai, lekin chhoṭe bachche us ko nahin mānte.

Tumhārā khaṣam kahān hai ?

Wuh subh ko jāke tamām din apne kām men rahtā aur akṣar shām tak nahin lautā.

Kal ap hamare sath sawāri men jāiyo aur lautne par ap ko ziyāda bhūkh lagegi.

Tum kyūnkar khiyāl rakhṭe ho ki palang se uṭhte hī bhūkh lagegi ?

Hāziri mez par hai, ham kab tak un logon ki rāh dekhṭe rahenge.

Tumhen yaqīn hai ki unhon ne kahā hai ham dwenge ?

Tum jānte ho ki we hāziri ko akṣar kyā khāte hain ?

Ham is se bhāri hāziri khāne ko pasand kartē.

Is ke siwā aur kuchh tumhāre pās nahin ?

Why do you not employ the man from whom you formerly took bread, which used to be very good?

Do you know at what hour they breakfast in that house? ask one of the servants.

Tell him breakfast is ready.

Let there not be so much delay in future, as we must go to town early every morning.

The water with which this tea is made has not been boiling, it has no taste at all.

What do you generally breakfast upon?

I do not often eat anything early in the morning.

Wake me very early to-morrow morning.

I shall wake if you call out, Master! master!

Should not this awake me, knock at the door.

I am awake, go away; I will not get up; I got no sleep till late, and am not able to keep my eyes open this morning.

Jis roṭiwāle ke yāhān se tum pahle roṭi liyā karte the us se kyūn nahīn lete? us ki roṭi bahut acchhī hotī thī?

Tum jānte ho we kis waqt us ghar men ḥāziri khāte hain? kisi naukār se daryāft karo.

Us se kaho ki ḥāziri taiyār hai. Ayandē ko itnī der na lage, kyūnki hamen har roz sawere shahr ko jānā hai.

Chā kī pāni ubaltā na thā, is men maza muṭlaq nahīn.

Tum ḥāziri ko akṣar kyā khāte ho?

Tarke main akṣar kuchh nahīn khātā.

Mujhe kal bare sawere jagā denā.

Agar tum Sāhib! sāhib! karke pukāroge to main jāg uṭhūngā.

Is se agar main na jāgūn to dar-wāze par khatkhatā-o.

Main jāgtā hūn, tum jā-o; main na uṭhūngā kyūnki rāt ko der tak mujhe nīnd nahīn āyī aur is waqt merī ānkhēn bhāri lagtīn.

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